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CHURCH HISTORY HANDBO

BOOK IV

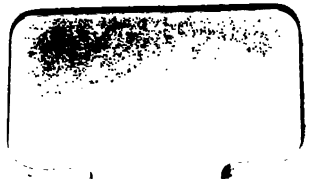
BAPTIST HISTOR

HENRY C. VEDDER

CHURCH HISTORY HANDBOOKS

Book IV

Baptist History



CHURCH HISTORY HANDBOOKS

Book IV

Baptist History

★ PUBLISHERS' WEEKLY.

CHURCH HISTORY *HANDBOOKS*

Book IV

Baptist History

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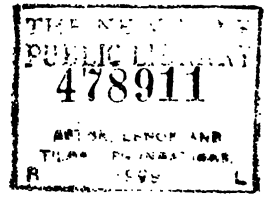

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FOREWORD

THIS handbook has been prepared in response to numerous requests for a book better adapted to class use than the author's "Short History of the Baptists," in either of its editions. Great pains have been taken to tell with clearness, simplicity, and precision the necessary facts, as well as to eliminate that which is merely illustrative and interesting without being essential. It is believed that the bibliographies and questions will be found helpful to any who study the book, and by pastors who undertake to instruct a class.

INTRODUCTION

1. Who are the Baptists?

The name Baptists is sometimes loosely used to include a great variety of religious parties, bearing many names, and professing widely differing principles. This is the source of much confusion of thought, and sometimes of unprofitable controversy. It is better to use the name in accordance with its well-defined historical and literary meaning. It was first used in English books about the year 1644 to describe a group of churches that had just been organized in order to teach and maintain the baptism of believers only, and immersion as the only baptism of the New Testament. These Baptists had become such by the study of the Scriptures, and their attempt to conform doctrine and practice as closely as possible to the New Testament order.

2. Their Principles

Although the practice of immersion was from the beginning that which seemed to others the most striking and distinctive feature of these churches, this was not their way of thinking or teaching. To them the fundamental thing was acceptance of Jesus Christ, as not only Saviour, but as Lord and

lawgiver. Though all Christians would accept this as an abstract proposition, Baptists understood it differently from others, and drew from it certain corollaries that they believed to be both logical and scriptural. The chief of these were: (1) The New Testament, written by men guided by the Holy Spirit, is an authoritative revelation of the mind of Christ, the only and sufficient rule of Christian faith and practice. (2) A church of Christ is a local body, composed of those only who have been baptized on a credible profession of faith in Christ, and bring forth the fruits of the Spirit in their lives. (3) Religion being thus a personal relation of the soul to God, civil governments have no right to interfere with it—State and Church belong to separate spheres, and should have no formal connection. It was to advocate these principles, rather than a rite, that the Baptists came into existence, and have remained a separate denomination. They are not ritualists, but exactly the contrary, standing for the spiritual ideal of the church and of worship; but practising the rites of baptism and the Lord's Supper, as they believe them to be commanded by Christ, their one lawgiver.

3. The English Anabaptists

The Baptists did not pretend to have originated these principles; they had merely rediscovered them, after ages of denial or neglect. There had been churches before them that had more or less antici-

pated these doctrines and practices (and are hence often called Baptists). The nearest of these, both in place and time, were certain Anabaptist churches, of which we find traces in England from the reign of Henry VIII to that of James I. These seem to have come to England from Holland, and to have been what are known as Mennonites. They were severely persecuted; numbers were burned at the stake, and many more died in prison. They never became numerous, and but few English-born men and women were converted to their views. There is no satisfactory proof of a connection between these Anabaptists and the Baptist churches whose origin and history we are to trace.

4. The Mennonites

This name was given to churches established in the Netherlands through the labors of Menno Simons, who was born in Friesland about 1496, and ordained a priest of the Roman Catholic Church in 1524. The study of the Scriptures led him to doubt the doctrines and practices of the Roman Church, and the martyrdom of a poor Anabaptist tailor made a still deeper impression on him, and from 1536 he began to preach the pure gospel. His labors extended over Northern Europe, from France to Russia, and though everywhere persecuted and threatened with death, he had a long life and a peaceful end, dying in 1561. The churches that he founded continued to flourish, in spite of persecu-

tion, and after the revolt of the Netherlands from Spain they were granted toleration in that country. One branch was given refuge in Russia, in the reign of Catharine II, and granted exemption from military duty, regarding which they had conscientious scruples. In 1871 an imperial decree abolished this exemption, and most of them emigrated to our Western States, where they established thriving colonies. Many of the Dutch Mennonites also came to this country, settling in Pennsylvania and Indiana. While the Mennonites anticipated the English Baptists in many things, Menno taught baptism by affusion, and most of his followers continued that practice. One congregation, established at Rhynsburg, in 1619, and known as the Collegiants, introduced immersion; and the Russian Mennonites adopted the same practice, influenced (we may presume) by the example of the Greek Church.

5. The Continental Anabaptists

During the period of the Reformation a radical group of reformers appeared in Germany and Switzerland. In Zurich they were at first supporters of Zwingli, who had avowed as his principle of reform to retain nothing of Roman doctrine or practice that was not sanctioned by the New Testament. In accordance with this principle, he was at first inclined to reject infant baptism and establish a church of believers only. For political reasons he finally decided to accept infant baptism and a State

Church, and the radicals parted company with him. In 1525 they began to baptize on confession of faith and to establish churches of the New Testament order. This caused a severe persecution, and gave them their name—they were called *Ana*baptists, or *re*baptizers. A similar movement occurred in Bern, and other cantons. In Zurich the leaders were put to death or banished, only to suffer death elsewhere, and the churches disappeared. In Bern, though there also subjected to long and bitter persecution, they had better fortune, and survive in considerable numbers to this day. A part of them established the practice of immersion in 1830, and are known as New Baptists. Many of the Swiss Anabaptists settled in Pennsylvania.

The Zwickau " prophets" who annoyed Luther so greatly at Wittenberg in the early days of the Reformation are generally called Anabaptists, but there seems to be no ground for such a classification, except that they opposed infant baptism as untaught in the New Testament. Anabaptists were soon found in many of the free cities, and Augsburg and Strasburg became noted as centers of their activity. They were most numerous for a time in Moravia, where they enjoyed a brief toleration. Balthasar Hübmaier, after a stormy career in Southern Germany and Switzerland, came here, and at Nikolsburg spent his last years in most fruitful labor. He was burned at the stake at Vienna in 1526, but Anabaptists continued to flourish in Moravia for more than a cen-

tury, and did not completely disappear until 1812. Under the leadership of fanatical teachers, a party of Anabaptists established themselves in the city of Münster, in 1530, and committed many excesses, introducing polygamy and community of goods. The German princes retook the city in 1535, and not only punished the guilty with inhuman severity, but made this "uproar" the pretext for persecuting all Anabaptists without mercy. As a result they gradually disappeared, and their remnants were incorporated with the Mennonites.

The Swiss Anabaptists began the baptism of believers with affusion; a little later some were immersed; both methods seem to have continued among them, they probably regarding the act of baptism as of minor importance, compared with the subjects of baptism. Among the German Anabaptists the same difference obtained: Hübmaier both practised and taught affusion; immersion was practised by the Augsburg Anabaptists, and later by the Polish. We have no means of deciding which practice was favored by the larger number of the churches and preachers. It was never made a test of fellowship, nor was it a subject of controversy, whence we may fairly conclude that they agreed in considering it a relatively unimportant matter.

6. The Waldenses

An earlier group than the Anabaptists had their origin in Southern France. One Peter Waldo, a

rich merchant of Lyons, was converted, and distributed his goods to the poor as he believed Christ commanded. He employed two priests to make a version of the Gospels and Psalms into the common dialect of the country, and having committed to memory large portions of these, he began to recite them to those who would listen. In a short time he had many converts, some of whom adopted his methods, and the Church became alarmed. Forbidden by the Archbishop of Lyons to continue his work, Waldo made a pilgrimage to Rome; but though the pope received him kindly, he was commanded to return home and obey his diocesan. But Waldo and his followers choosing to obey God rather than man continued their work, and were soon condemned as schismatics and then as heretics. We learn from Roman Catholic writers about these people that they received the Scriptures, and particularly the New Testament, as their supreme authority in religion, held that baptism does not profit little children, but one is first really baptized when he can profess belief in Christ; that they did not believe the bread and wine of the Supper to be the real body and blood of Christ, but symbols; that they rejected many practices of the Church, as the use of the cross, confession to a priest, prayers for the dead; and that they rejected all oaths, as did most of the Anabaptists, both anticipating the Friends in this.

From many sources we learn that the Waldenses

were very numerous in the region where they originated, and in Northern Italy as well; and that they spread over quite a wide territory, invading Switzerland and Southern Germany. They were the most persistent and dangerous of all the heretical sects before the Reformation, as Catholic writers generally testify; and though sharply and persistently persecuted, survived for fully two centuries, if not to the eve of the Reformation.

7. The Petrobrusians

Still earlier than the Waldenses were the followers of Peter of Bruys, a Roman Catholic priest who came to have clear views of the gospel and preached them with vigor and success for twenty years in Southern France, and was burned in 1126. That is practically all we can learn of his life and work, but of the teachings of the Petrobrusians we learn much, especially from a treatise written against them by Peter the Venerable, Abbot of Clugny. He charged them with the following "errors": they appealed to Scripture as the sole authority, and rejected the authority of the fathers and councils; they held the church to be a spiritual body, consisting only of believers, and that baptism should not be administered to children before the age of understanding; they denied transubstantiation, purgatory, prayers for the dead, the use of the cross as a sacred symbol, and asserted that churches should be pulled down and destroyed—the latter being probably a reaction

against the idolatrous rites then practised in all the churches they knew. There is no evidence extant to determine the practice of the Petrobrusians, or of the Waldenses, regarding the act of baptism, so that we can neither affirm nor deny that they immersed.

8. Summary of the Facts

We find then that from the year 1100 there were in various parts of Europe, and practically continuous, groups of churches under various names, that maintained essentially the principles for which the English Baptists contended. The principal exception is the practice of immersion. As to this we are in some cases in doubt what the practice was; and in other cases we know that affusion was practised, either as an alternate form to immersion or as the only form. It is productive only of confusion and misunderstanding, therefore, to apply the name "Baptist" to these sects, even though they were undoubtedly the forerunners of the Baptist churches of England. It is also impossible, in the present state of historical knowledge, and seems quite likely to remain impossible, to prove by documentary evidence the actual connection of these various sects with the later Baptists. It is equally impossible not to suspect that there is an actual connection between bodies so alike in teachings, even though no proofs remain. But suspicion is not proof, opinion is not fact, and the distinction ought to be always remembered and maintained.

Bibliography

The sanest and most scholarly book on the precursors of Baptists is Newman's *History of Antipedobaptism* (A. B. P. S., $2); Bax, *Rise and Fall of the Anabaptists* (Macmillan, $2), is less sane, but valuable. Fuller accounts of all the sects named may be found in Vedder's *Short History of the Baptists* (illustrated ed., $1.50), chap. ix-xiii. Vedder's *Balthasar Hübmaier* (Putnams, $1.35) contains much additional material.

The Quiz

What does "Baptist" mean? When and where did the name originate? What is the fundamental Baptist principle? What three doctrines result from this? Why are Baptists not ritualists? Did Baptists discover these principles? Who were the English Anabaptists? Who founded the Mennonites? Where did he labor? In what other countries are they found? How did they baptize? Why was there a division among the followers of Zwingli? What caused them to be called Anabaptists? Where else were they found? Are there any remnants of them now? Who were the Zwickau prophets? What parts of Germany harbored Anabaptists? What happened at Münster? What was the result? How did the Swiss Anabaptists baptize? The German? What may we conclude from this difference? Who were the Waldenses? What did they teach? Where were they most numerous? What do we

know of the origin of the Petrobrusians? What of their teachings? How did they and the Waldenses baptize? What conclusions follow from the foregoing facts? Is there a connection between these various groups? Can such a connection be proved?

CHAPTER I

THE ORIGIN OF BAPTIST CHURCHES

9. The Separatists

About 1582, Rev. Robert Browne, a clergyman of the Church of England, became convinced that his Church was hopelessly corrupt, that no adequate reformation of it was possible, and he therefore taught that it was the duty of true Christians to separate from such a Church. Any company of believers, he taught, might constitute a church, and had power to elect officers and celebrate ordinances, no apostolic succession or human sanction being necessary to the validity of a Christian ministry or the sacraments. These Separatists were later known as Independents and Congregationalists. Churches formed in London and elsewhere were broken up by persecution, and the remaining members fled to Holland. One of the earliest of these Separatist churches met at Scrooby Manor, Nottinghamshire, some members being from the near-by city of Gainsborough. The church had several "teachers" or elders, including John Smyth and John Robinson, and William Bradford was one of its leading members. When persecution drove them to Holland, a part of the Scrooby church settled at Leyden, where

Robinson continued to be their teacher; and this group, with Bradford as leader, became the Pilgrims of the Mayflower, establishing a colony at Plymouth, Mass., in 1620. The rest went to Amsterdam, where, with Smyth as their teacher, they became the second English church.

10. The General Baptists

John Smyth was a graduate of Cambridge, a clergyman of the Church of England, lecturer at Lincoln from 1600 to 1605, a man of learning and ability, but somewhat erratic. He was now brought into contact with the Mennonites and the theology of Arminius, and was strongly influenced by both. He may have had doubts before concerning the baptism of infants, but he now came to the definite conclusion that it had no warrant in the Scriptures. In 1608, with thirty-six others, he established a church on the basis of believers' baptism, first baptizing himself (whence he is often called a Se-Baptist) and then the others. They soon after issued a Confession of Faith, Arminian in theology, distinctly asserting that a church should be composed only of baptized believers, and that only such should "taste of the Lord's Supper." It seems certain that the baptism practised by this church was affusion, so that it was not as yet what we understand when we speak of a Baptist church. It became the parent of Baptist churches, however, which were known later as "General" Baptists, because

they taught that the atonement of Christ is general; that is, for the whole world, and not for the elect only.

11. Their churches in England

Persecution in England seems to have been less severe after a time, and in 1611 Thomas Helwys and John Murton, with other members, returned to London and established a church there. Before this, there had been a schism in the Amsterdam flock, Smyth and some of the members having joined the Mennonites. Other churches of this type were established from time to time, until by 1644 there are said to have been forty-seven of them. Some of these were located in places where we know that there had been earlier Anabaptists, and it is claimed that these General Baptist churches are the unbroken continuation of Anabaptist congregations going back to 1550 or earlier. This may possibly be true, but no satisfactory proof of the claim exists, and in particular no records of these earlier churches have survived. We have no historical evidence of an earlier Baptist church in England than that of 1611, and that was not fully Baptist until some years later.

12. The Particular Baptists

In 1616 a Separatist church was formed in Southwark, London, of which Henry Jacob became the "teacher." This was the parent church of the existing Congregational churches of England, and also

of several Baptist churches. For, from its
ning, there were some of its members wl
scruples about the baptism of infants; and
time they were so numerous that they des
form a separate congregation, and were pe
dismissed for that purpose. They formed a
in London, September 12, 1633, and recei
new baptism." This was once thought to
immersion, and to mark the definite begin
that practice, but it now seems likely that tl
tism was "new," as being administered c
fession of faith, and was in all probability a
sion. In 1640 there occurred a second se
from the same Separatist church, on the same
but some of this new congregation becam
vinced that baptism "ought to be by dippi
body into the water," and as they knew no
tians in England who so practised, they sent
their number to Holland, who was immersed
Rhynsburg church of Mennonites, and re
baptized the rest. Others also adopted imm
and in 1644 seven churches issued a Confes
which it is for the first time distinctly said
the way and manner of dispensing this ordin
dipping or plunging the body under the
These churches were Calvinistic in theolog
became known as "Particular" Baptists, l
they held to a particular atonement; that is,
elect only. The Arminian churches also adop
practice of immersion, and the name Bapti

now first used to designate all the churches that so practised. Controversey about the matter, however, continued as late as 1653, and it was not until after that date that all the churches holding to believers' baptism practised immersion.

13. Baptists Under the Commonwealth

The Confession of the seven churches was issued in the midst of the conflict between Charles I and Parliament. During this struggle, and under the Commonwealth of Cromwell, the Baptists were little disturbed and increased rapidly. Many of them were in the famous regiment of "Ironsides," and some of Cromwell's chief officers were Baptists. A few were appointed on his commission of Triers, to regulate the parishes of England and see that they were supplied with godly preachers, and some even became parish ministers—an act that was inconsistent with the theory of separation of Church and State that had been generally advocated in Baptist and Anabaptist writings. At the close of this period, just as Charles II came to the throne, the General Baptists claimed a membership of twenty thousand. The Particular Baptists could hardly have numbered more than five thousand.

14. Baptists Under the Stuarts

The Act of Uniformity of 1662 drove all Baptist ministers from their parishes, and subsequent Acts passed by Parliament subjected them to severe perse-

cution. Charles II has been blamed by many for breaking his pledge, made in behalf of toleration, before his restoration, but it does not appear that he had any power to prevent, or even to mitigate it. On the contrary, he desired a general toleration of Dissenters, in order that Roman Catholics might have the benefit of it, but was unable to obtain it. The most notorious case of persecution at this time is that of John Bunyan, who was confined more than twelve years in Bedford jail, during which time he wrote his "Pilgrim's Progress," equally celebrated as an English classic and as a book of devotion. But the case of John James, a Seventh-day Baptist preacher, is more disgraceful. He was condemned for treason on the testimony of hired perjurers, and was hanged, drawn, and quartered at Tyburn. In spite of such treatment, Baptists continued to increase, even under the Stuarts, and refused to profit by the unlawful dispensation from the laws of England issued by James II.

15. The Act of Toleration

The Revolution of 1688, which banished the Stuarts from England, and placed William of Orange on the throne, was incompatible with the persecuting laws, and one of the first important Acts of Parliament was an Act of Toleration. It did not repeal the persecuting laws, but left them in force as to Roman Catholics, while it relieved from their operation all Protestants except Unitarians. Jews

also received no benefit from the Act. Friends were given toleration on making a promise of allegiance and a profession of faith in the Trinity. Though the Act was defective in many ways, it proved to be a substantial measure of relief, and prosecutions of all save Romanists ceased from this time forth. But toleration is not religious liberty, and much remained to be done to free Dissenters from their disabilities and burdens imposed on them because of their religion. This work has not yet been completed, and will not be until the Church of England is disestablished; but the condition of Dissenters was greatly improved during the nineteenth century.

16. Beginnings of Organization

Some of the Baptist churches in the county of Somerset were the first to suggest an Association, which was formed in 1653. Other Associations were soon formed, and the General Baptists adopted the idea. They took the next step forward, which was the organizing of all the General Baptist churches into a General Assembly, formed in 1671. This body issued a Confession in 1678, which is of a very mild form of Arminianism, hardly distinguishable from a mild Calvinism. The General Assembly of the Particular Baptists was formed in 1689, and republished with their formal indorsement a modified form of the Westminster Confession, which some of the churches had issued in 1677. These remained for many years the only forms of organi-

zation beyond the local churches, in either branch of the English Baptists.

17. Manners and Customs

These early Baptist churches had some peculiar manners and customs, many of which were adopted by George Fox and have come down to us in the Society of Friends. They wore the quaint garb that we associate with the name "Quaker"; used the "plain language"; and rejected the pagan names of months and days, writing "first day" and "fifth month." In public worship men and women sat on opposite sides of the house, both taking part in "prophesying" as "the Spirit moved." It was hotly disputed whether singing was a permissible part of worship, and as for musical instruments all believed them to be of the devil. A salaried or "hireling" ministry was in great disfavor, so most ministers had some private occupation for the gaining of their bread, that the gospel might be "free." Most denied the value of education for a minister, holding that if the Lord called a man he would put words into his mouth. Laying on of hands after baptism was practised by many churches, though not by all; fasting was common; feet-washing was a common practice, and anointing of the sick with oil. Pastors and deacons were often chosen by lot, and love-feasts before the Lord's Supper were common. Marrying out of meeting was punished by excommunication; amusements were carefully limited;

and in general a strict discipline was exercised over the lives of all members. Some of the causes of church discipline seem to us trivial and even foolish, but the Baptists of that day were very much in earnest in holding that a Christian ought to lead a consistent Christian life.

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Vedder's *Short History,* chap. xiv, xv, and Newman's *Antipedobaptism,* chap. xxvi-xxviii, give a much fuller account of the subject, with biographical sketches of the more important leaders. Those who have access to libraries can find Crosby's *History of the English Baptists* and Evans's *Early English Baptists,* which are still fuller, and contain many of the documentary sources of this period. Brown's biography of John Bunyan (London, 1885) and the *Pilgrim's Progress, Holy War,* and *Grace Abounding* of Bunyan should by all means be read. Shakespeare's *Baptist and Congregational Pioneers* (London, Thomas Law, 1s., 6d.) is an excellent study of the early period; and Culross's *Hanserd Knollys* (London, Alexander and Shepard, 1s.) is a useful biography of an early leader.

The Quiz

Who were the Separatists? What did they teach about the church? What is their modern name? Name one of their earliest churches. Who were members of it, and what became of them? Who

was John Smyth? Where did he go when he left England? On what principle was his new church founded? Why is he called a Se-Baptist? How did he baptize? When was their church transferred to England? Did they prosper? Are any churches older than 1611? What is the importance of the Separatist church of 1616? When did the first schism take place, and why? How did the second differ from the first? Why did they send a member to Holland to be baptized? How many churches of this type in 1644? Why were they called Particular Baptists? When did all these churches become really Baptist churches? How did Baptists get on under Cromwell? Were they consistent? How many of them by 1660? Was Charles II responsible for the persecutions of his reign? Name some Baptists persecuted at this time. What was the Act of Toleration? Did it secure full religious liberty? How did associations begin? What were general assemblies? What Confessions were issued by these assemblies? Describe some of the peculiar customs of Baptists in the seventeenth century.

CHAPTER II

PROGRESS OF BAPTISTS IN ENGLAND

18. A Period of Decline

For a time after the Act of Toleration the history of Baptists in England seemed to prove the paradox that freedom was less favorable to their growth than persecution. After fifty years, it was found that they had not increased in numbers, while they had greatly declined in spiritual power. This was in large part due to general causes, for which they were in no way responsible. There was a universal decline in religious fervor in the England of the eighteenth century, the result of the evils of the Stuart period, which remained in full force long after the Stuarts had been dethroned. The Church of England fell into a deplorable condition, and all the Nonconformist bodies suffered in like manner.

19. The General Baptists

There were, in addition to these general causes, some special reasons for the decline of Baptists. Among the General Baptists Socinian views made great progress, accompanied by internal dissensions. Their General Assembly had from the first assumed powers of supervision over the local churches, and

even over individuals, more compatible with Presbyterian ideas and methods than with Baptist. When one of their ministers, Rev. Matthew Caffyn, was charged with teaching unsound doctrine concerning the nature of Christ, the Assembly took the matter up, and the result was the division of the churches and the formation of a new Assembly in 1689. Not long after, the greater part of the churches and ministers became practically Unitarian in belief, and this was followed by lax discipline and the preaching of mere ethics instead of the gospel. An experiment in the direction of a "strong government," which many then, as now, believed to be the lack of the Baptist polity, had failed to preserve either orthodoxy or unity.

20. The Particular Baptists

Among the other wing, Hyper-Calvinism made such inroads that the preaching of the gospel also ceased. Doctor John Gill, an able scholar and theologian, was responsible for much of this error, through the wide influence of his preaching and writing. The churches and their ministers came so to magnify the sovereignty of God and his free grace in the election of some to eternal life, and to hold so extreme a doctrine of human depravity as to make salvation wholly God's work. God will have mercy on whom he will have mercy, and when he wills he will effectually call the elect to repentance and eternal life. For men to invite people to repent

and believe and be saved seemed to those who had such an idea of salvation to be utterly useless, and even an impertinent interference with the work of the Holy Spirit. The preacher should proclaim the law to sinners and instruct the regenerate in righteousness, and these are the limits of his activity. Of course, conversions could not be expected to occur frequently under such preaching, and those were fortunate churches that merely stood still—most of them seriously declined.

21. The Wesleyan Revival

Nothing but a genuine and widespread revival of religion could help England, and such a revival came as a result of the renewed preaching of the gospel by John Wesley, George Whitefield, and others. In 1738 Wesley had an experience of the grace of God that sent him forth to preach the new birth, the vicarious atonement of Christ, and salvation freely offered to all through his blood, and a second reformation of England followed. Refused admission to the pulpits of the Church of England, of which he was a duly ordained presbyter, he preached in the open fields, in private houses, wherever he could get a hearing, and thousands believed the truth that he proclaimed and entered on a new spiritual life. England was born again in the throes of this movement, and a new era in the history of her people began. It was the springtime of a spiritual summer, whose fruit we are yet gathering.

22. Dan Taylor and the New Connexion

Among the converts of this revival was a young Yorkshire miner, named Dan Taylor. He was a zealous convert, and though he had little education he had great intelligence and a native gift of eloquence that made him a successful exhorter in meetings. His friends, noting these things, urged him to preach. From 1761 he gave himself to this work, and soon gathered a small congregation of believers, who became convinced by their study of the Scriptures that believers, and believers only, should be baptized. No Particular Baptist minister would baptize him, though several professed confidence in his Christian character and call to the ministry, because he held the Arminian doctrine. Such intolerance seems so incredible to-day that we can hardly realize how common it then was. He made a journey of one hundred and twenty miles on foot in order to find Baptists of his way of believing, and was baptized near Gamston, February 16, 1763. He then baptized his people and organized a General Baptist church. Finding, however, that most of the General Baptists were now Unitarians, in 1770 he effected an organization by the churches that believed in the deity of Christ, called the New Connexion of General Baptists, and became the leading spirit in this new body. He had a stalwart frame, and was capable of great labor. He found time to educate himself; he almost equaled Wesley as an itinerant preacher; he became president of the

college for training ministers and editor of a magazine; and largely by reason of these labors the General Baptists increased with unexampled rapidity.

23. Andrew Fuller and the Particular Baptists

The Particular Baptist churches also profited greatly in this revival, and to this result no man contributed more than their chief preacher and theologian, Andrew Fuller. Born in 1754, and converted at the age of sixteen, he spent most of his life as pastor of the church at Kettering. But his labors were not confined to this small parish; he traveled over the entire United Kingdom, many times over England and Scotland, hardly less indefatigable in such labors than Wesley or Taylor. He preached and taught through his writings a milder type of Calvinism than that of Gill, and gradually the majority of the churches came to accept and act on this view of scriptural teaching. The preaching of the gospel was renewed, men were exhorted to repent and forsake their sins, conversions became normal, and the churches increased in numbers and spiritual power. Fuller's theological writings had a great influence on American Baptists, and were for a long time a text-book for the training of ministers, and are still much esteemed. After a time there were no longer Particular Baptists in England; for, though the name was retained, they ceased to hold that Christ's atonement was limited in efficacy to the elect.

24. The Missionary Revival

One of the most important consequences of this revival of religion was stimulation of interest in missions to the heathen. There had been some missionary sentiment in England earlier than this, but it had been feeble, and was limited to English colonies and English people—little more than home missions, in short. William Carey was the man to arouse England to the duty and privilege of a larger work. Born in 1761, he was converted and baptized in 1783, and soon after began to preach. He was chosen pastor of a little village church at Moulton, where he kept a cobbler's shop and afterward a small school, to eke out the support of his family. He had a wonderful gift of language, and educated himself in a few years to read and write Latin, Greek, Hebrew, French, and Dutch. His reading of Captain Cook's account of his voyage around the world awakened his interest in the condition of the heathen. He did not meet with much sympathy at first in his effort to enlist others in foreign missions; but at length, with the aid of Andrew Fuller, twelve Baptists were persuaded to organize the English Baptist Missionary Society. Andrew Fuller was its first secretary, and tireless in his labors. The richer churches in London and elsewhere held aloof at first, and it was from the smaller and poorer churches that enough money was secured to send Carey and a surgeon named Thomas to India. Here they met bitter opposition from the

East India Company, and were compelled to take refuge in Danish territory at Serampore. Wiser counsels prevailed after a time, and in his later years Carey was highly honored by the company, and made professor in their college at Calcutta. He showed the same faculty of acquiring languages in India, and after a few years gave himself chiefly to the work of translating the Scriptures into the tongues there spoken. Before his death, with some assistance from other missionaries, he had sent from his mission press at Serampore two hundred and twelve thousand copies of the Scriptures, in forty different languages and dialects, spoken by three hundred and thirty million people—thus giving the word of God to a third of the people on the globe. No greater achievement was ever accomplished within the lifetime of a single man, and mainly by his own personal labors. During his later years Carey was recognized as one of the great scholars of his age, and titles and honors were showered on him.

25. Further Results

The Church of England and the other Nonconformist bodies were led by this work, begun by Carey and the Baptists, to undertake foreign missions with vigor, and the great enterprises of modern missions were the result. But besides these direct missionary enterprises there were some indirect results hardly less important. Carey's versions called attention anew to the work of Bible

distribution, for which there was most inadequate provision; and the need became so acute that in 1804 a large number of Christian men of various denominations formed the British and Foreign Bible Society, for the circulation of the Scriptures in all lands. Rev. Joseph Hughes, a Baptist minister who had been the chief agent in promoting this organization, was its first secretary. The publication of Carey's translations was much helped by this society, but in 1835 it refused to aid in printing a version in Bengali, made by Baptist missionaries, because the word "*baptizo*" and its cognates was rendered by a word signifying "dip." After unavailing protests against this decision, the Baptist churches formed, in 1840, the Bible Translation Society for the circulation of correctly translated copies of the Scriptures, which has done an excellent work until the present day.

Sunday-schools are another Christian institution of this period. Robert Raikes, a citizen of Gloucester, began a Sunday-school in 1780, for the education of street urchins, and others followed his example. These schools were taught by paid teachers, and gave instruction like that of the ordinary day-school. In 1783 William Fox began a day-school to teach children to read the Bible, on the estate of Clapton, a few miles from Gloucester. Learning of the Raikes schools, he adopted the idea of holding his school on Sunday; and the combination of methods produced the modern Sunday-school. Fox,

who was a Baptist, secured the formation in 1785, in London, of a Society for Promoting Sunday-schools throughout the British Dominions, and gave nearly forty years to this work. The London Sunday-school Union was formed in 1803 by William B. Gurney, also a Baptist, to encourage schools conducted by volunteer teachers. Baptists thus took a leading part in beginning and promoting this most important form of Christian work.

Increased activity in home missions naturally accompanied the foreign missionary enterprise. In 1799 a Home Mission Society was formed, and the Baptist Union in 1832. The latter body has gradually enlarged its functions until it has absorbed most other Baptist organizations, and those not absorbed have become auxiliaries. Under the name of the Baptist Union for Great Britain and Ireland, it became an incorporated body in 1900. Before this (1891) the General and Particular Baptists had united, since the ancient distinctions of doctrine had long since practically disappeared.

26. A Wonderful Growth

There was a remarkable advance of English Baptists during the nineteenth century, which we can ascribe only to this increase of missionary zeal and perfected organization. In the first half of the century, seven hundred new churches were established, and in the second half nine hundred and sixty-one. The advance of Baptists in character and

influence has been proportionate to this numerical growth. Among their leaders have been preachers whose fame has been world wide, such men as Robert Hall, Charles Haddon Spurgeon, Alexander McLaren; and laymen of equal fame, like John Howard and Major-General Havelock. From being a feeble and despised folk, they grew within the century to be a people of more than four hundred thousand, recognized as one of the strong religious forces of the United Kingdom. Until 1854 Dissenters were not admitted to the universities, unless they could strain their consciences and subscribe the Thirty-nine Articles of the Church of England, so Baptists were forced to establish schools for the education of their children, and especially for training their ministry. The Regents Park College, founded in 1810, and Spurgeon's Pastor's College, in 1856, are the best known of these institutions, and there are four others. In all these some one hundred and sixty students are annually trained.

27. The Communion Question

Almost from the beginning there has been a division of sentiment and practice among English Baptists with regard to the terms of communion. The Confession of the church founded by John Smyth, and the Confession of 1644, distinctly avowed baptism as a prerequisite to the communion, but many churches established later in England were less strict in their views. Their intimate relations

with the Separatist churches led them to practise inter-communion. John Bunyan was earnest in defense of this practice, and a sharp controversy occurred between him and Henry Jessey, and others who favored the stricter practice. The Confession of 1689 was non-committal, and "open" communion became more and more common. As a natural result, many churches began to receive the unbaptized to membership also, and these "mixed" membership churches are now numerous. Many churches retain the stricter practice, however, and the college at Manchester was founded and is maintained by them. Some of the "mixed" churches are also claimed by the Congregationalists, and have as pastor either a Baptist or a Congregationalist, as the church may from time to time elect. Some Baptist ministers are also pastors of Congregationalist churches.

28. Other Baptist Churches

A few Baptist churches professing peculiar principles are also found in England. The Six-Principle Baptists were so called because they avowed as their standard the summary of Heb. 6 : 1, 2, and differed from other Baptists mainly in requiring the laying on of hands after baptism, an ordinance equally obligatory with baptism and the Lord's Supper. In March, 1690, the churches holding these views formed a separate association, which numbered only eleven churches at its strongest. The

Seventh-day Baptists arose in 1676, from the preaching of the Rev. Francis Bampfield, who believed the Fourth Commandment to be still binding on Christians and the observance of the first day of the week unauthorized. At present but one church of this order survives, in London, and at last accounts it had but eighteen members, was without a pastor, and close to dissolution.

Bibliography

Vedder's *Short History,* chap. xvi and xvii, gives a fuller account. The collected writings of John Gill, Andrew Fuller, and Robert Hall are invaluable for further study of the period. Smith's *William Carey* (Murray, 1887) and the *Autobiography of Spurgeon* (4 vols., $5, A. B. P. S.) are most valuable accounts of memorable lives. The *Baptist Handbook,* published annually by the Baptist Union, gives complete information regarding the current history.

The Quiz

What caused a decline among Baptists? Were there also specific causes? What cause among the General Baptists? What effect did their assembly have? What is Hyper-Calvinism? What did John Gill teach? Did this favor rapid growth? Who was the leader in the great revival in England? What did he preach? Who was Dan Taylor? How did he become a Baptist? What was

the "New Connexion"? Describe the labors of Andrew Fuller. What change in theology did he introduce? How wide was his influence? How did English Christians become interested in foreign missions? What made Carey desire to be a missionary? How was he sent to India? What was his chief work? What was the origin of Bible societies? Of Sunday-schools? Of home mission societies? Did Baptists increase rapidly in the last century? Who were some of their leaders? Are they interested in education? What was their early practice about the communion? How did they adopt a different practice? What is a church of "mixed" membership? Who and what were the Six-Principle Baptists? How did the Seventh-day Baptists begin?

CHAPTER III

BAPTISTS IN THE GREATER BRITAIN

29. Beginnings in Wales

Some historians of the Welsh Baptists claim for them an antiquity extending back to apostolic times, but the oldest Baptist church in the principality, of which there is any record, was formed at or near Swansea, in 1649. This church was gathered by the Rev. John Myles, educated at Oxford and probably a clergyman of the Church of England. He became so highly esteemed that he was appointed one of Cromwell's Triers for Wales. When the Restoration came, rather than endure the persecution, this church emigrated, practically in a body, to the colony of Massachusetts, where they aided in founding a new town of Swansea, in 1677. Vavasor Powell, also of the Church of England, became a Baptist about 1655, and preached throughout Wales, establishing some twenty churches, mostly of "mixed" membership. After his death, in 1670, these churches adopted the stricter practice, to which the majority of Welsh churches still adhere.

30. Their Growth

But thirty-nine of the churches in Wales were formed before the Act of Toleration; after that, how-

ever, their growth was more rapid. In the last century they increased with great rapidity. Among their greatest preachers was Christmas Evans (1766-1838), who not only served several churches as pastor, but was evangelist in general to Wales for half a century. An Association was formed in 1799, and the Baptist Union of Wales in 1867. At the close of the nineteenth century there were over eight hundred churches, with more than a hundred thousand members. At one time Arminian doctrines seemed likely to win acceptance, but Welsh Baptists, as a whole, have remained Calvinistic. About a third of the churches maintain services in the English language as well as in Welsh, and of these a large proportion have adopted the practice of "open" communion. This is especially true of the churches in the large towns.

31. Beginnings in Scotland

Unlike the Baptists of Wales, those of Scotland do not lay claim to great antiquity. The oldest church now existing was founded in Keiss, in Caithnesshire, in 1750, on the estate of Sir William Sinclair, who was immersed in England and became a preacher of the truth. The Bristo-place church, of Edinburgh, was formed by Rev. Robert Carmichael, at first a minister of the Church of Scotland, then a Sandemanian, who became an independent preacher, and finally rejecting the doctrine and practice of infant baptism, went to London and

sought baptism of Doctor Gill. Another Edinburgh church, one in Glasgow, and two in Paisley, complete the list of churches organized in the eighteenth century. Next to Carmichael, Archibald McLean was the foremost leader of this early period. At one time a member of Carmichael's Sandemanian church, he later became a Baptist, and was active with voice and pen in propagating the truth. The Scotch Baptist churches were much influenced by the early Sandemanian connections of these leaders, adopting from that source some notions regarding organization and practice that have been peculiar to them among Baptists, such as insisting on a plurality of elders in every church, and the weekly celebration of the Lord's Supper.

32. The Haldane Brothers

In 1808 Robert and James Alexander Haldane became Baptists, and to their labors the Scotch churches owe much. They were both bred in the Church of Scotland, and served in the navy. Robert inherited a large fortune, and his brother established an Independent church in Edinburgh. The wealth of the one and the eloquence of the other were given with great devotion to the evangelizing of Scotland, and thirty-eight churches were formed as a result of their labors. Robert Haldane also gave a large sum for the educating of ministers, and is said to have helped more than three hundred men to become preachers of the gospel. A Baptist home

mission society was organized in 1816, which has done good work in the Highlands and among the islands. In 1856 an association of the Scotch churches was formed, but its place was taken in 1869 by the Baptist Union of Scotland, which still later became merged into the Baptist Union for Great Britain and Ireland. Baptists have never become a large body in Scotland, at the close of the last century numbering one hundred and twenty-two churches and less than seventeen thousand members.

33. Baptists in Ireland

The oldest Baptist church in Ireland was probably established about 1563, soon after the conquest of the island by Cromwell. Only three other churches now existing were formed before the nineteenth century. This sufficiently indicates the difficulty that Baptists have found in making an impression on that country. The one man of note connected with these churches is Alexander Carson, a graduate of the University of Glasgow and at first a Presbyterian minister, who became a Baptist and gathered a church in Tubbermore, which he lived to see grow to five hundred members. In the nineteenth century some further progress was made, but at its close there were but thirty-one churches and not three thousand members, as a total result of nearly two and a half centuries of effort. Ireland must be pronounced a sterile and uncongenial soil for Baptists.

34. Baptists in Nova Scotia

Immediately after the capture of Quebec by Wolfe, in 1759, settlers from New England emigrated to Nova Scotia, some of whom were inclined to Baptist views, but no church seems to have been established until 1763, when one of "mixed" membership was formed at Horton. In 1778 another church was constituted in the same place, which remains the oldest in the Province. This was also a "mixed" church for a time, and not till 1808 did it become a Baptist church in the full sense. In the last decade of the eighteenth century churches were rapidly established, many of them at first of the "mixed" type, but gradually admitting to membership only the baptized, and still later adopting the practice of restricted communion.

35. Beginnings in Canada

During the American Revolution, certain Tories removed to Lower Canada and settled not far from the Vermont line. American ministers visited them and revivals followed, which resulted, about 1797, in the formation of a church at Eaton. Other churches soon after were formed in this region, and were for a time affiliated with the Richmond Association of Vermont. The Domestic Missionary Society of Massachusetts sent its missionaries into this region frequently, with excellent results.

Beginnings in Upper Canada were similar; American settlers on the northern shores of Lake Ontario

were the nucleus of the first churches, which began with the Haldimund church, in 1798. For the most part, therefore, it seems that Baptist beginnings in all the Canadian Provinces are due either to colonies from the United States or to the labors of missionaries from this country. One marked exception is a group of churches that now compose the Ottawa Association, which were largely composed of Scotch immigrants, who had become Baptists through the labors of the Haldane brothers. Alexander Crawford, a Haldane convert and missionary, founded the first Baptist church in Prince Edward's Island, in 1814. For some time the maintenance by the churches there of the peculiar ideas of the Scotch Baptists hindered their union with their brethren of the Provinces.

36. Growth and Organization

During the last century the growth of Baptists in all these regions has been rapid, and has been accompanied by gradual perfection of organization. The formation of Associations began in Nova Scotia in 1800, and but little later in Ontario and Quebec. After several tentative efforts, the larger enterprises of the churches were consolidated by the organizing of provincial conventions. The Baptist Convention of the Maritime Provinces is the oldest of these, having been formed in 1846. In 1888 the societies of various forms in the other provinces were consolidated by a bill passed in the Dominion Parlia-

ment, into the Baptist Convention of Ontario and Quebec. Manitoba and the Northwest, an immense region whose development began little more than three decades ago, have had since 1881 a separate convention. Besides their home and foreign missions, which are carried on with vigor by the Canadian Baptists, they have been active in education. The Nova Scotia churches have established and endowed a college, a seminary for young women, and an academy at Wolfville. The Baptists of Ontario have the McMaster University, at Toronto, an institution of high rank, and an excellent academy at Woodstock, formerly a college. Moulton College for young women is affiliated with the university. At the close of the century there were over twelve hundred Baptist churches in Canada, with about one hundred thousand members.

37. Baptists in Australasia

Rev. John Saunders, a Baptist minister who had established two churches in London, went to Australia and formed the Bathurst Street Church of Sidney, N. S. W., in 1834. From this center the work extended until Baptist churches are found in the principal towns. A church was formed in Victoria in 1845, and the first church was established in South Australia in 1861. The work has extended to Queensland, Tasmania, and New Zealand. In the last named country, besides the work among the white people, a mission is maintained among the

Maoris, of whom there are still some fifty thousand surviving. In the seven Australasian States there are now nearly three hundred churches, and over twenty-five thousand members. Each State has its own Baptist Union, and in Victoria a strenuous effort has been made to found and maintain a theological school at Melbourne.

38. Baptists in Other Colonies

The first Baptist church was formed in South Africa at Grahamstown, in 1820. During the last three decades the work has greatly prospered there, and there are now over fifty churches, and some five thousand members, with excellent future prospects of increase. In the West Indies, and especially in the island of Jamaica, there has been a considerable growth of Baptists. The first church was established at Kingston, in 1816. The work has extended to some of the other islands, Hayti and the Bahamas, and to Central America. In this region there are now about forty-six thousand members. Though the majority of the churches are small, there are in Jamaica thirty that number from three hundred to eight hundred members each.

Bibliography

Aside from the books already mentioned, especially chap. xviii of *Vedder's Short History,* there is little literature available. Dr. E. M. Saunders has published a very full *History of the Baptists in the*

Maritime Provinces (Halifax, 1902) that is still unique.

The Quiz

Where was the first Baptist church in Wales? Who was its founder? What became of it? Describe the labors of Vavasor Powell. When did the Welsh churches increase most rapidly? Who was Christmas Evans? How numerous are Welsh Baptists? How many of them have English services? What was the first church in Scotland? Name two of the earlier leaders. What peculiar ideas have the Scotch Baptists? Who were the Haldanes? What did they accomplish? Are there many Baptists in Scotland? When did Baptist churches begin in Ireland? How fast have they grown? What can you say of Alexander Carson? When were Baptist churches formed in Nova Scotia? Of what sort were they? What are they now? How did Baptists begin in Quebec? In Ontario? How much did American Baptists have to do with these beginnings? What can you tell of their growth? What are their two main societies? Where are their chief institutions for education? When did Baptists gain a foothold in Australasia? How have they fared there? Are there Baptists in South Africa? How many? Describe the progress of Baptists in the West Indies. Did you know there were so many Baptists in Jamaica?

CHAPTER IV

BAPTIST BEGINNINGS IN AMERICA

39. Sporadic Baptists

Among the early settlers of New England were some men suspected of Anabaptist "errors," and one of them, Hanserd Knollys, was afterward connected with the English Baptists. At the time of his arrival at Boston, in 1638, he was a clergyman of the Church of England of pronounced Puritan tendencies, and during his brief residence in America he was pastor of a Puritan church at Dover, N. H., then known as Piscataway. During his pastorate there was a dispute in this church about the baptism of infants, but it is not known what part Knollys took in it. In 1645 he had returned to London and was ordained pastor of a Baptist church. A part of the church, having accepted believers' baptism as the teaching of the New Testament, to escape persecution, removed to Long Island in 1641, and thence to New Jersey, where in 1689 they formed a church of the same name as the New Hampshire settlement, which still lives and thrives. There were other Anabaptists in the early colonial days, but no churches were established in New England through their agency.

40. Roger Williams

In 1631 a notable Puritan minister landed in Boston, destined to make a great stir in the new world. This was Roger Williams, born in London about 1607, educated at Cambridge, where he took his degree in 1627. Having adopted Puritan views of religion and the church, he was unfitted for a career in the English Church, then under the domination of Laud, and he sought a home and career in New England. But he speedily developed doctrines too advanced for this Puritan commonwealth. He had come to apprehend the principle of soul-liberty, the right and duty of each soul to decide its relations to God; the necessary deduction from which is that State and Church should be quite separate in their functions, neither interfering with the other. The Puritans were attempting to establish a theocracy, in which the functions of Church and State were so intermingled that they could, with difficulty, be discriminated. Williams was called to minister to the church at Salem, where he was much esteemed for his eloquence and character. He was at length summoned to the court at Boston, and condemned for teaching that "magistrates should not punish the breach of the first table (concerning men's duties to God) otherwise than in such case as did disturb the civil peace." He was condemned to banishment, and was to have been sent back to England on the first ship. To escape this fate he made his way in midwinter to Narragansett Bay, where he bought

a tract of land from the Indians, and founded the colony of Providence. Many of his former Salem charge joined him, and in 1838 a compact was made by the original settlers, in which they bound themselves to obedience to the laws duly enacted, "only in civil things." This was the first government in the world to be established on the basis of entire religious liberty; and the principle was incorporated in the royal Charter, granted in 1663 by Charles II, and has remained the unaltered law of Rhode Island.

41. The First Baptist Church

Shortly after the making of this compact Williams and some of his friends came, from their study of the Scriptures, to the belief that infant baptism is unwarranted, and that none of them had been baptized. He was the only minister at hand, and nowhere in the new world was there at that time a church practising believers' baptism. They resolved to revive the apostolic method, therefore, in the only way possible to them. Ezekiel Holliman, who had been a member of the Salem church, baptized Williams, who thereupon baptized Holliman and ten others, some time in March, 1639. The first Baptist church in America was thus formed, and as there is no subsequent record of change in the act of baptism, it is reasonable to suppose that immersion was practised from the beginning. After a few months Williams became dissatisfied with this

method of reviving baptism and church organization, doubted if there was in existence a successor of the apostolic churches, withdrew from the church he had founded, and remained the rest of his life a "seeker." One of those whom he had baptized, Thomas Olney, became the pastor of the church, to which not long after some from England were added. The original members, mostly from the Salem church, were Puritans and Calvinists; many of the new-comers were Six-Principle Baptists, inclining toward Arminianism. Controversies ensued, which led to a separation in 1652, the smaller part of the members adhering to the original faith and to the pastoral care of Olney, while the larger part established a new church, openly Six-Principle, under the plural eldership of William Wickendon, Chad Brown, and Gregory Dexter. The Olney church became extinct about 1720. The other church, becoming Calvinistic in 1771, still survives, and is known as the First Baptist Church of Providence.

42. John Clarke and the Newport Baptists

Almost simultaneously with the colony of Rhode Island, another settlement was made at Newport, in which the leading spirit was Dr. John Clarke. He was born in England, in 1609, was probably educated at one of the universities, since he was a good Hebrew and Greek scholar, and became a physician. Coming to Boston in 1637, to enjoy greater freedom

in religion, he found even less than was permitted in England, and with others he established the Newport colony in March, 1638. In the same year a church was formed in the new colony, of which Clarke became the teaching elder, but no evidence is known now to exist to determine certainly what sort of a church this was. Commissioners came from Boston to examine into its alleged errors in 1640, and they do not mention Anabaptism, from which it may be inferred that it could not have been at that date a Baptist church, but was probably one of the Puritan Separatist order. The traditional date when it became a Baptist church is 1644, but our first real knowledge is that in 1648 a Baptist church existed in Newport with fifteen members. This church had also its controversy with later-coming Six-Principle Baptists, and a schism occured in 1654, like that in Providence. Clarke remained in connection with this church until his death, in 1676. Much of the time he was absent from the colony, whose charter he finally procured; and on his return was twice deputy governor. He deserves to be remembered along with Williams as the co-founder of the principle of religious liberty in America, for the Newport colony was also from the beginning established on this basis.

43. Baptists in Massachusetts

Henry Dunster, who took his degree at Cambridge in 1630, arrived in Boston in 1640, and the

following year was chosen president of the new college that had been established, now Harvard University. In 1653 he made known his conviction that infant baptism is unscriptural, and was soon after compelled to resign the presidency of the college. He died in 1659, and thus escaped almost certain persecution for his persistent refusal to have his child baptized. At this time there seem to have been others in the colony who held to believers' baptism, and John Clarke and Obadiah Holmes came from Newport to minister to these. While a religious service was being held in a private house in Lynn, constables broke in and arrested Clarke and Holmes. They were sentenced to pay a heavy fine or to be " well whipped." Some friend paid Clarke's fine, but Holmes was duly whipped in the streets of Boston, September 6, 1651, for preaching the gospel and denying infant baptism.

44. Swansea Church

We have already seen how a church came to be formed in Wales (sec. 29) and how it came to emigrate to America. John Myles led his flock, and they settled first at Rehoboth, in 1663, where they formed themselves anew into a Baptist church. Four years later they removed to a new settlement, which they named after their Welsh home, Swansea. This church, which has maintained a continuous and prosperous existence to our time, was of the Calvinistic order. A second church was formed at

Swansea, in 1685, that was strongly Arminian. The Swansea colony had not learned at first, even by their own experience of persecution, the full doctrine of religious liberty, for they excluded from their limits Roman Catholics and those who held various other " damnable heresies."

45. The First Church, Boston

In 1665 a church was organized in Boston, in the house of Thomas Goold, where meetings had been held more or less regularly for several years. It numbered only nine members, two of whom were women, and immediately a fierce persecution threatened it with extinction. The members were summoned before the Court and ordered to desist from their meeting, and afterward nearly all of them were at one time or another imprisoned or fined, or both. Goold, who was the pastor of the church, suffered frequent and long imprisonments, by which his health was so broken that he died in October, 1675. Toward the end of 1678 the church built a modest meeting-house on what is now Salem street, and in March, 1680, the doors were nailed up by order of the General Court. The order was not enforced beyond a single Sunday, and thereafter the worship of the church escaped interference. In 1671 the number of members had increased to twenty-two, and as the persecution declined growth became more rapid. The Puritan persecutions of Baptists and Quakers—of the latter, four were hanged on Boston Common

—had roused much indignation, and orders were received from England to send prisoners accused of religious offenses to England for trial. This was evaded by the Boston authorities by a general jail delivery; so that they were able to send back word that there were no more prisoners. In 1691 a new charter was given by William and Mary, consolidating the colonies of Massachusetts Bay and Plymouth into the one colony of Massachusetts, and assuring "liberty of conscience to all Christians except Papists." Thenceforth there was no more persecution of Baptists, but of course they had long to submit to unjust taxation for the support of the State Church.

46. The Kittery-Charleston Church

In these early days what is now the State of Maine was a part of the Massachusetts colony. Two settlers in the town of Kittery became Baptists and came to Boston and were baptized into the fellowship of the church there, in 1681. One of them, William Screven, was licensed to preach and gathered a church at Kittery. He was imprisoned and fined ten pounds for saying that infant baptism was "no ordinance of God, but an invention of men." The little church of seventeen members, finding that they might expect only continuous persecution, took ship and removed to the town of Charlestown, S. C., where they established themselves as the First Baptist Church, in 1684. This was the first Baptist

church to be established in the South. It was more than eighty years before another Baptist church was formed in Maine.

These are all the churches that were formed in New England during the seventeenth century. Churches were established in Connecticut early in the next century, beginning with the Groton in 1705. Up to the Great Awakening, however, progress was very slow. At the beginning of that revival there were but eight churches in Massachusetts, and hardly as many more in the rest of New England. From that time they increased with great rapidity.

47. The New Jersey Churches

The proprietors of the New Jersey colony issued an address in 1664, in which they promised complete religious liberty to all settlers. This drew to that region many who had been persecuted elsewhere, including Baptists. A church was formed at Middletown in 1688, composed mainly of those who had fled from persecution in New York and elsewhere. Within the next few years churches sprang up in Piscataway, Cohansey, Cape May, and Hopewell, and not long after at Salem, Burlington, and Scotch Plains. The nucleus of these churches was, in nearly every case, a few men and women who had been Baptists in England or Ireland or Wales. Some of the churches were Six-Principle or Arminian; and as there were a number of this order in New England, especially in Rhode Island, it seemed not un-

likely that this type of doctrine might ultimately prevail.

48. The New York Churches

This probability was strengthened by the fact that the first churches of New York were also of the Arminian type. The oldest of these still existent was established at Oyster Bay, L. I., by William Rhodes, a Six-Principle Baptist from Rhode Island, who began to preach and gather converts from about 1700. Just when the church was organized is uncertain, but the first record we have is the ordination of Robert Feeks to be its pastor in 1724. Earlier than this a church had been formed in New York City, where Valentine Wightman, a Six-Principle Baptist minister of Newport, preached from about 1711 in the house of a wealthy brewer, Nicholas Eyres, who was converted and baptized in 1714, and a church was formed of which he became pastor, but dissensions ended its life about 1730. It was much later (1762) that a Calvinistic church was established in New York, which maintained a permanent existence, though for some decades previous there had been a group of Baptists there who were members of the Scotch Plains church.

49. The Philadelphia Group

The formation of a church of English and Welsh Baptists to the number of twelve, at Pennepek (now known as Bustleton and a part of the city of Phila-

delphia), in 1688, is the most important event in the early history of American Baptists. Preaching services were begun soon after in Philadelphia, but the First Church of that city was not formally a separate church until 1746. Another church was formed in the Welsh Tract, south of the city, and now within the limits of Delaware, in 1701. These churches were of the Calvinistic faith, and their formation turned the tide in favor of that type of theology among American Baptists. They speedily established fraternal relations with the New Jersey churches of like faith, and a "general meeting" was held occasionally with one or other of this small group, for the preaching of the gospel, attended by all who could reach the spot.

In 1707, instead of such a mass meeting, for the first time the churches appointed delegates, a custom that was afterward continued, and the mass meeting became an association. This Philadelphia Association, being the first organization of the kind in America, attracted to membership the scattered churches along the Atlantic coast, from Dutchess County, N. Y., to Charlestown, S. C. In 1742 it adopted (or re-adopted) the English Confession of 1689, with a few unimportant alterations—and that, it will be remembered, was essentially the Westminster Confession. This strongly Calvinistic document was widely adopted by the churches and recognized as an authoritative statement of Baptist doctrine and practice. Baptist churches have always

professed to take the Scriptures alone as their authority; but the Scriptures must be interpreted; and this Confession was set forth as the generally accepted view among Baptists of what the Scriptures teach. In that sense the Confession was authoritative, and only in that sense.

50. Churches in the South

After the church transferred from Maine to Charleston, no other churches were established in the Southern colonies for several decades. About 1714 some General Baptists from England had settled in the colony of Virginia, and at their request two ministers were sent to them, only one of whom survived the voyage; he formed a church in Burleigh, and other churches sprang up later. Other Baptist settlers went to North Carolina, and Rev. Paul Palmer gathered a church there in 1727.

A careful examination of all accessible records yields this result: before the Great Awakening there were only seven churches in the Southern colonies, and but forty in the Northern. But though few, and small, these churches were not weak. They were strong in faith, in devotion to the truth, and active in the work of proclaiming the full gospel of Christ. A time of rapid increase was approaching.

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The Quiz

When was Hanserd Knollys in America? Was he a Baptist then? What became of his church? Who was Roger Williams? Why did he come to America? Did he find what he sought? What happened to him and why? Where did he go? On what new principle was Providence founded? How was the earliest Baptist church established? How long was Williams a member of it? What happened to the church later? Is it still in existence? How did

the Newport colony originate? What sort of a church was established there? When do we first know of a Baptist church there? What can you say of the labors and character of Clarke? Who was Henry Dunster? Was he a Baptist? Why was Obadiah Holmes whipped? What was the origin of the Swansea church? Did this colony favor religious liberty? Who was the founder and first pastor of the Boston church? How was it treated? When did persecution cease in Massachusetts? Where was the first church established in Maine? What became of it? How many churches in New England before the Great Awakening? Describe the origin of churches in New Jersey. Of what theological type were they? What were the earliest churches in New York? What were the churches of the Philadelphia group? Why are they so important in our history? How did the Philadelphia Association arise? Where were the first churches formed in the South? How many Baptist churches altogether before the Great Awakening?

CHAPTER V

RAPID PROGRESS—EVANGELISM AND MISSIONS

51. The Great Awakening

A revival began in Northampton, Mass., under the preaching of Jonathan Edwards, in 1734, that gradually extended throughout New England. Before its effects had ceased, George Whitefield came to the colonies and preached the gospel all along the Atlantic coast from Boston to Georgia, making several visits to this country and tours of its cities. The religious interest became general, deep, and prolonged. This Great Awakening is still regarded as the beginning of a new spiritual life in the colonies, perhaps the most important event in the history of American Christianity. Many other preachers took part in the work, and the new doctrines preached, the new methods employed, aroused not only fresh religious interest, but strong antagonism.

All denominations participated in the revival, and nearly all were more or less separated into two parties. Those who looked with suspicion on the revival and held aloof from the evangelists were called "Old Lights," sometimes "Regulars"; while the favorers of the new doctrine and methods were

known as "New Lights," and sometimes as "Separates." Baptists felt to the full both influences of the awakening. There was an immediate and rapid growth, manifest in the strengthening of churches already formed and the formation of new churches, many of them in regions where hitherto there had been no Baptists. At the same time, there was a division of the churches into Old Light and New Light Associations—a division that was happily healed a generation or two later, though in some regions traces of it abide to this day. This growth was most marked in Massachusetts and Virginia.

52. The War of Revolution

The progress thus hopefully begun was checked, but not permanently interrupted, by the struggle of the colonies for independence. Baptists were almost uniformly patriots, and many of their ministers served as chaplains in the American army. In the territory that was the seat of conflict during most of the long war—especially southern New York and New Jersey—the churches suffered greatly, many of them being virtually disbanded, their meeting-houses burned in some cases, in others used as quarters for troops or even stables for the British cavalry. Elsewhere there was less interruption to the work of the churches, which continued steadily to increase, and in 1784 it is believed that there were some thirty-five thousand Baptists in the colonies. The stanch loyalty to the cause of inde-

pendence shown by ministers and laymen alike gave the Baptists favor with the people, especially when contrasted with the course of some other churches, and no doubt greatly promoted this growth under untoward circumstances.

53. Progress of Religious Liberty

The success of this struggle for civil liberty made religious persecution an anachronism in America, even if the exceptional loyalty of Baptists had not entitled them to special recognition. They had not ceased to agitate in every colony for the removal of all disabilities on account of religion. Virginia, which had early passed severe laws against all who dissented from the Church of England, and in which Baptists had again and again been fined and imprisoned, repealed all penal laws in 1776, and in 1786 passed an act for establishing religious freedom, drawn by Thomas Jefferson and powerfully advocated by James Madison. A new constitution was adopted by New York in 1777, that permitted "the free exercise of religious profession and worship without discrimination or preference of all mankind." Most of the colonies, in reorganizing as States adopted constitutional provisions that guaranteed freedom of worship to all; and in 1789 the first amendment to the Federal Constitution provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But as each State was at

liberty to settle this question for itself, the New England States availed themselves of this fact to retain their system of "churches of the standing order," though Baptists and others not members of them were exempted from taxation for their support.

It was not until 1833 that the last of these establishments was abolished, and then by inadvertence, Massachusetts having adopted a new constitution that was decided by the courts to have established complete religious equality. Though there have been occasional departures from the strict enforcement of the principle, nevertheless the principle has since that time been recognized in every State of the Union that Church and State are to be completely separate—that all forms of religious belief shall enjoy the same rights, and that nobody shall be punished, unless, in the name of religion, he commits acts against the peace and good order of society, such as murder or polygamy.

54. The Westward Movement

The restless spirit of adventure that had brought people to the New World persisted in their descendants, and caused a continual movement of population into the new regions westward. This was apparent before the war for independence, but suffered a check during that struggle, only to be renewed with fresh vigor as soon as peace was declared. The acquisition by the "Louisiana purchase" of the

great valley of the Mississippi, adding an area of more than eight hundred thousand square miles to our possessions, greatly stimulated this movement, and invited immigration from Europe. The central West was now rapidly opened to settlement, and among those who eagerly pressed into this region was a fair proportion of Baptists. The Associations that had now been organized in the older communities were prompt to see and to seize their opportunity, and sent out missionaries into the West. Many ministers also went at their own charges, finding a welcome from settlements otherwise without religious privileges and a share in what means of livelihood the people possessed. Converts were made through such preaching, churches were established, and in many of the new Western States Baptists were the first to preach the gospel and to gather converts into churches.

55. Beginning of Foreign Missions

In 1810 the Congregational churches of Massachusetts caused the formation of the American Board of Commissioners for Foreign Missions in order to send as missionaries to the heathen some young men in the Andover Theological Seminary, who earnestly desired to give themselves to this work. Two of these men, Adoniram Judson and Luther Rice, were sent to India by different ships. Judson and his wife, by their study of the Scriptures, became convinced that infant baptism is not

warranted, and shortly after landing in India they were immersed on profession of faith by an English Baptist missionary at Calcutta. Rice had undergone the same experience and was also baptized soon after his arrival. By this act they had, of course, separated themselves from the society that commissioned them. Temporary support was assured to the Judsons by the English Baptists, and Luther Rice returned to America to lay the case before the Baptist churches.

There had been here and there symptoms of interest in foreign missions before this, and at least once an attempt had been made by the Philadelphia Association to enlist all the churches in some definite enterprise. But now action quickly followed the coming of Rice. His immediate object was quickly attained, for the Baptist churches of Boston undertook at once the support of the Judsons. It was felt, however, that now something larger than this should be attempted. By the advice of wise men in and about Boston, Rice undertook a tour of the Baptist churches of the States, and devoted some months to this work, being received everywhere with warm interest, and finding immediate response to his appeals. He was not appealing to an unresponsive people. Their hearts had been already moved upon in some measure. It demanded, however, something like Rice's appeal to induce action. As this missionary sentiment increased, it was evident that some organization must be effected to give it direction.

The local societies that began to spring up were only a temporary and inadequate provision.

56. The Triennial Convention

In response to a call, the churches generally sent delegates to a convention held at Philadelphia, in May, 1814, by which the General Baptist Convention of the Baptist denomination in the United States for Foreign Missions was organized. This title was too cumbrous for ordinary use, and as meetings of the convention were held only once in three years, it became generally known as the Triennial Convention. It was the first enterprise in which practically all the churches were united, and as a bond of union was of inestimable worth to Baptists. The constitution declared its object to be to direct "the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure gospel light." From the first this was given a liberal construction, and home missions were undertaken as well as foreign. They were not prosecuted with as much vigor, however, as was natural, since the convention owed its origin to a foreign missionary sentiment and regarded its work for the heathen as that for which it mainly existed. For a time also the convention was led to give attention to the fostering of education at home, on the plea that the raising up and training of a ministry was a necessary part of the foreign missionary enterprise.

57. John M. Peck and Home Missions

Among the Baptist missionary preachers in the central West, the most eminent was John M. Peck, commissioned by the Triennial Convention in 1817 for this work. Making St. Louis his headquarters, he preached the gospel in every direction, organizing churches, founding schools, projecting a college (Shurtleff), doing with zeal and efficiency all this pioneer work. The opposition of some of the churches led the convention to cancel his commission and withdraw all aid from this region, and no appeals or remonstrances sufficed to produce a change in this policy. Elder Peck sought aid from the East, and not in vain, and Massachusetts Baptists sent Dr. Jonathan Going to make a tour of the West and report on the possibilities and needs of the field. The result was the calling of another convention in New York, in April, 1832, and the formation of the American Baptist Home Mission Society. Doctor Going was the first secretary, and Doctor Peck was its chief Western representative and agent. He was a man of wisdom and tact, as well as force, far-seeing, shrewd, and he planned for a coming time. Though sometimes deemed visionary by his contemporaries, the growth of this mighty West since his day has far outstripped his most daring predictions, and vindicated the wisdom of his plans. He died in 1856, worn out by his labors at the age of sixty-five, the greatest man among his generation of American Baptists, if we

test men by what they accomplish as well as by what they are.

58. The Rise of Sunday-schools

The Baptist churches took a prominent and honorable part in the establishing of Sunday-schools. So far as is now known, the first school corresponding to what we now understand by a Sunday-school, was gathered by the Second Baptist Church of Baltimore, in 1804, and in 1815 a similar school was established by the First Baptist Church of Philadelphia. Before this there had been schools of the Raikes type in various places—schools held on Sunday, but giving instruction exactly like day-schools, and taught by paid teachers. The new type of school was seen to be adapted to the religious needs of the time, and to be adaptable to the church methods of all denominations, so that the Sunday-school grew rapidly and soon became fixed as a permanent institution. This was not without considerable opposition, which it is difficult for us now to understand. Though not without faults—what human institution is faultless?—this has proved itself through four generations the best agency of the churches in securing the religious instruction and conversion of the young. No other agency compares with it in efficiency as a means of church extension; it is probable that half of the evangelical churches formed during the past fifty years have grown out of Sunday-schools. The formation of

the American Sunday-school Union, in 1825, marks a time of rapid extension of Sunday-schools in all parts of the country, and in nearly every religious body. Those that were slower than others to take up this form of work suffered greatly from the neglect.

59. The Publication Society

Though not a direct outgrowth of the Sunday-school movement, the American Baptist Publication Society early became identified with it. It was begun at Washington, in 1824, as the Baptist Tract Society, but was soon removed to Philadelphia, and its scope was widened to the promotion of evangelical religion "by means of the printing-press, colportage, and the Sunday-school." All three of these lines of missionary endeavor have been pursued with vigor, and not least the establishment of Sunday-schools in the more destitute regions and the providing of a literature of the highest grade for all Sunday-schools. The enterprise of publishing and selling this high-grade literature, and general literature of an equal character, has been conducted on a strictly business basis. Part of the profits is used for the further extension of the business, and the rest, for many years past amounting to thousands of dollars annually, is devoted to the Society's missionary work. No church or individual is ever asked for a contribution to the business department; but the churches are asked to make an annual offer-

ing for its missionary work, as to our other missionary enterprises, with the assurance that every dollar given will be strictly expended for missionary purposes, the expenses of the missionary department being wholly paid from the profits of the business.

60. The Great Revivals

The last decades of the eighteenth century witnessed a prolonged and widespread religious depression. A reaction from the Great Awakening was perhaps inevitable; the poverty and disorganization caused by the Revolution was another contributing cause; the progress of deistic sentiment was even more influential. But early in the nineteenth century there were symptoms of another religious revival, and periods of religious awakening followed each other at intervals of a few decades till the latter part of the century. Some of these revivals, as that of 1857, began without obvious preparation, and spread over nearly the whole country; others were more local in their manifestations. A class of preachers was developed by those meetings, who became known as "evangelists" or "revivalists," and gave themselves to the work of preaching the gospel and securing conversions, leaving to others the work of gathering the converts into churches and instructing them in the faith. During the greatest prevalence of this system of ingathering by means of revivals, the churches increased in numbers very rapidly, more

rapidly perhaps than at any other time in their history; so that, from one in each fourteen of the population in 1800, professing Christians came to number one in six in 1850. The Baptist churches participated in these revivals, furnished their quota of "evangelists," and received their proportion of added converts.

61. The Conservative Reaction

The new enterprises and methods of work that have been set forth in sections fifty-five to sixty, did not become established without serious opposition, as has already been hinted. It is difficult to decide which method, or which form of new organization provoked the strongest dissent; but an organized opposition to them all was finally developed, though foreign missions was the most prominent issue in many quarters. The chief objection among Baptists to the new methods was that they were unscriptural —that no authority could be found in the New Testament for missionary societies or Sunday-schools, and that Baptists, professing allegiance to the Scriptures, were inconsistent in this matter.

About 1835 this opposition took form in the organization of Associations of Baptist churches, to which only such were eligible as rejected all these "man-made devices." At the bottom of this movement was evidently the old hyper-Calvinism that most of the churches had outgrown, but to which a limited number held fast. The new organizations

called themselves Primitive Baptists, or Old School Baptists, and were often called Anti-Mission Baptists, and "Hard Shells," the last a nickname suggested by their ultra-Calvinistic doctrine. They have in these later years nearly disappeared in the Northern States, but are found in considerable numbers in the South, especially in the mountain regions of Georgia, Tennessee, and North Carolina. They are equally opposed to theological seminaries and an educated ministry.

62. The Reformation and the Disciples

The Baptist churches of western Pennsylvania, and the adjacent parts of Ohio and Virginia, were much disturbed by a "Reformation" that was proclaimed by several preachers in that region. The most prominent of these was Alexander Campbell, then a Baptist minister, earlier a Presbyterian, who taught a close connection between baptism and the remission of sins, and identified the "faith" of the gospel with mere intellectual belief. Campbell withdrew from connection with Baptists, and was joined by Walter Scott, and later by Barton W. Stone, both also former Presbyterians, each a popular evangelist with a considerable following. In 1832 the Dover Association, of Virginia, advised Baptist churches to withdraw fellowship from those who were "promoting controversy and discord under the specious name of reformers," and the advice was very generally followed. Many of the

new churches took simply the name Christian, regarding any other as a sectarian badge; but the official name finally adopted was Disciples of Christ, commonly abbreviated to Disciples. Many entire Baptist churches joined this new movement, and others lost a large part of their members. The Disciples have continued to grow very rapidly in the middle West, and in the Southwest.

63. The Adventists

In 1831 William Miller, a self-educated Baptist preacher of Northern New York, announced that the end of all things would occur in the year 1843, and began to exhort men to repent and prepare for judgment. With a concordance and a slate and pencil as his sole apparatus, he had established his doctrine, as he believed, on an impregnable Scripture basis. He won many to his belief, and powerful revivals attended his preaching. The adhesion of some ministers of better education was won. Great camp-meetings were held, and even a remarkable series in a public hall of New York. The excitement became intense, and affected Pennsylvania and the New England States. The day set came and went without special manifestation; another was appointed with similar result; and then the excitement rapidly dwindled. Many lost their faith in the Bible altogether; the rest ceased to make definite predictions, but held with undiminished confidence that the time of the second coming of Christ was

" soon." Gradually the followers of Miller separated from other churches and became a separate denomination, popularly known as Adventists. They have since divided into several groups, differing in doctrine and practice, but all agreed in the main tenet that gives them their name.

64. Division of the Denomination

All other controversies and difficulties were as nothing compared with the controversy regarding slavery. When the Triennial Convention was organized, there was no little difference of sentiment regarding slavery. It still existed in many of the Northern States, though a date had been fixed after which all children born of slave parents should be free, so that the ultimate extinction of the system was sure. Many of the leading men of the South opposed the system, and hoped for its extinction. But about that time, mainly owing to the invention of the cotton gin, slave labor began to be profitable to individuals in the South, though it was never economically profitable to the region as a whole; and that fact strengthened the pro-slavery sentiment immensely, so that soon all desire for its abolition died out. The South then became the ardent defender of the system and did all in its power for its propagation. In 1832 William Lloyd Garrison established *The Liberator,* a newspaper devoted to immediate and unconditional emancipation of slaves, on the simple moral issue that slavery was a great

wrong. In time he gained a great following. With each decade there was an increase of the number of members of Baptist churches in the North who believed that slavery was morally indefensible, and its continued maintenance a sin. This made co-operation difficult with churches at the South, whose members held exactly the opposite opinion. After some years of increasing bitterness of controversy, matters were brought to a crisis by the declaration of the Executive Board of the Triennial Convention that they could not under any circumstances appoint as a missionary one who held slaves. This was, of course, a technical violation of the equal rights of the Southern churches, but a contrary decision would have offended the moral sense of the Northern churches. It was evident that an estrangement had come about that made co-operation on the original terms no longer possible.

The Southern churches, therefore, called a convention, which met at Augusta, Ga., in May, 1845, and organized the Southern Baptist Convention, adopting the original articles of the Convention as its statement of object. Instead of establishing also a society for home missions, and another for publication, the Convention appointed a number of Boards for its various enterprises, which it has increased, and can increase indefinitely as circumstances in future may make necessary and wise. The American Baptist Home Mission Society and the Publication Society were not affected by this withdrawal,

except in the loss of contributions and co-operation from the Southern States. The Triennial Convention, having been for many years a purely foreign missionary society, was now reincorporated under the laws of Massachusetts as the American Baptist Missionary Union.

Bibliography

Beyond the books mentioned in the preceding chapter, there are few in print and accessible. Edward Judson's biography of his father, Adoniram Judson, is admirable; there is a briefer book by the same author (A. B. P. S., 90c.); *The Morning Hour of American Baptist Missions,* by A. L. Vail, A. B. P. S., $1.25, will be found helpful; Gates, *Baptists and Disciples,* is a careful study from the sources of the origin of the Disciples (Chicago: Christian Century Company). Those who have access to large libraries can find quite a collection of out-of-print biographies of the men named in the text.

The Quiz

Where did the Great Awakening begin? Who was its great preacher? How extensive was it? What were some of its results? Where was the largest growth? What effect did the Revolution have on Baptists? What effect did it have on religious liberty? Where did intolerance linger longest? What is now universally recognized as a just principle? What was the Louisiana purchase? What

effect did it have on American Christianity? What on Baptists? How was the first foreign missionary society established in America? Who were among its first missionaries? What occurred on their arrival in India? What did Luther Rice do? How did the churches receive his appeal? When was the Triennial Convention organized? What was its avowed object. Did it do any work besides foreign missions? Who was John M. Peck? What resulted from his labors? Where were the first Sunday-schools established in America? Did all favor them? In what ways have they been efficient? How did our Publication Society originate? What is the scope of its work? Are its business and missionary work separate? Why should Baptists give to the Society? Should they do anything else? What was characteristic of the nineteenth century, and its religious life? Who are "evangelists"? When did Baptists, and other Christians in America, grow most rapidly? Was there opposition to the new organizations? On what grounds? Who are the Primitive Baptists? What other names have they? Where are they most numerous? What was meant by a new "Reformation"? Who led the movement? What men were associated with him? How did Baptist churches regard the movement? What is the official name of this new denomination? Who was William Miller? What did he teach? What denomination resulted from his labors? Is it a single body? Did slavery at first exist in the South

only? Why did the South become more attached to it than the North? Who was the leader of the anti-slavery movement? Did Northern and Southern Baptists agree on this subject? What was the necessary result? How did it come about? What did the Southern Baptists do?

CHAPTER VI

EDUCATION—RECENT BAPTIST HISTORY

65. Early Educational Struggles

Many of the early Baptist churches did not believe education to be necessary for the ministry, and thought themselves too poor to provide it if it were necessary. Others recognized the need of thorough education, for both ministers and laity, and were ready to make sacrifices to provide the best training for their children. An academy was begun at Hopewell, N. J., by the Rev. Isaac Eaton, which from 1756 to 1767 did a good work, including the training of several who became Baptist ministers. A small endowment was obtained, but this was lost during the Revolution. James Manning, afterward president of Brown University, and Hezekiah Smith, pastor of the church at Haverhill, Mass., and evangelist of all New England, were both pupils of this institution, and Manning was converted during his attendance. Similar private schools were established from time to time, which partly met the current need, but had no prospect of permanence.

66. Brown University

About 1750 members of the Philadelphia Association were much exercised with regard to founding

a high-grade institution under Baptist direction. There was but one State in which a charter for such a college could be reasonably hoped for, Rhode Island, and in 1764 the legislature of that State authorized such an institution. A majority of Trustees and Fellows were to be Baptists, the rest to be chosen indifferently from any or all denominations, and members of all churches were eligible to positions in the faculty. This combined effective denominational control with a freedom of administration then unexampled, and still none too common. Instruction began in 1766, and the first commencement was held September 7, 1769. Rhode Island College, as it was at first called, passed through some vicissitudes during the Revolution; studies were suspended for four years, and the building was used as a barracks by the British. In 1804, in honor of a generous benefactor, Nicholas Brown, the name was changed to Brown University. Of late years its endowments and facilities have been greatly increased, and it ranks among the foremost of our American schools of higher learning. It has had a succession of able presidents, and its roll of alumni includes men eminent in public life, in literature, and in all the professions.

67. Colgate University

The interest in education in the churches of central New York took form in the organizing of a Baptist Education Society at Hamilton, N. Y., in

1817, which opened the Hamilton Literary and Theological Institution in 1820. In 1846 the literary department received a separate charter as Madison University. Soon after an attempt was made to remove these institutions to what some thought a more suitable location, the result of which was the establishment of two new institutions at Rochester; a university was chartered and opened its doors in 1850, while a new education society was formed, which founded a theological seminary. In 1890 the name of Madison University was changed to Colgate University. This division of forces was unfortunate, and for many years was accompanied by controversy and bitter feeling, which in the present generation has passed away. The institutions at both Hamilton and Rochester are now prosperous and doing good work.

68. Other Institutions

The interest of the Philadelphia Association in ministerial education was not wholly satisfied by the founding of the college in Rhode Island. At its instance the Triennial Convention became interested in the matter, and Luther Rice was the leader in an attempt to found an institution in Washington, which was chartered as Columbian College, in 1821. A private theological school that had been maintained by a Philadelphia minister, Doctor William Staughton, was made the theological department of this college, but was a few years later transferred

to the Newton Theological Institution, when that was organized by New England Baptists in 1825. The Columbian College broadened into the Columbian University, and at present is the George Washington University. The founding of Waterville College (now Colby) in 1818, and of Lewisburg University (now Bucknell) in 1846, gave to Baptists five institutions of collegiate grade before 1850, and two theological seminaries, a third being established that year. The multiplication of schools had gone on, so that there were in the West and South sixteen others that claimed collegiate grade, at one of which (Shurtleff College) there was a theological department. The endowments of all these institutions combined probably did not exceed a half-million dollars. Nine of the Baptist academies now existing had also been established by 1850.

69. Recent Educational Progress

The last half-century was a period of rapid progress, whatever measurement may be applied. If numbers are the test, here are the facts: In the first decade after 1850, twenty-three colleges and two theological schools were founded; in the second decade, eight colleges and three seminaries; in the third, fourteen colleges; in the fourth, twelve; in the fifth, fifteen, including the greatest of all Baptist institutions, the University of Chicago. If endowments are made the test, these have increased during the half-century to forty-four million dollars. If

the number of students be regarded as a fairer test, these have increased from less than twenty-five hundred in 1872 to over thirty-eight thousand in 1900. As to the increase in educational facilities, in the broadening of curricula, the bettering of methods of instruction, it is well known that these have at least kept pace with those results that can be set forth in figures.

70. The Bible Controversies

From the year 1835 Baptists had been involved in controversies regarding the translation and circulation of the Bible. Baptists united with others in forming the American Bible Society, in 1816, and continued for years to give it loyal support, receiving in turn aid in the circulation of versions made on their mission fields. But in 1835 the society refused to make further appropriations for these versions, unless the word "*baptizo*" and its cognates were either transferred (in which case it would be unintelligible) or mistranslated, to which Baptists could not consent. A convention of Baptists was held in Philadelphia in April, 1837, and the American and Foreign Bible Society was organized. But now a new difference arose, as to the expediency of making a new English version, and the longer this was discussed the wider grew the breach. In June, 1850, the American Bible Union was formed, and proceeded to make a new English version. The New Testament portion was published in 1865; only parts

of the Old Testament were translated up to 1909. At this writing the work is being completed by the American Baptist Publication Society with funds contributed for that purpose. In spite of its great merits, the New Testament was regarded as a sectarian version, and its circulation has been limited, though it is still in some demand.

71. The Saratoga Convention

As the years passed it became evident that the denomination was seriously divided by the controversies thus fostered, and at times it seemed that the division was hopeless. Some Baptists had continued to co-operate with the American Bible Society; others were warm partisans of the American and Foreign Bible Society; a smaller number, but very conscientious and persistent, were supporters of the American Bible Union. The newspapers were filled with controversial articles, editorial and contributed; the annual meetings of the societies often became scenes of debate in which feeling was roused that reminded the older members of the anti-slavery contest. Various attempts were made for the union of the various societies, but for one reason or another all failed. It was evident that the denominational interest in Bible work was not adequate to the support of a separate Bible society, to say nothing of supporting two. The peace of the denomination required that some solution should be found. Finally a convention was called and held at

Saratoga, in May, 1883, a remarkable body in many ways, fairly representing the Baptist churches of the whole country and containing its ablest men. It was unanimously decided to recommend both Bible societies practically to disband; and that the work of the denomination in translating and circulating the Scriptures should be committed to the American Baptist Publication Society, for the home field, and to the Missionary Union for the foreign field. This was felt to be an honorable and happy disposition of the matter; the controversies disappeared and peace has since been maintained.

72. Advance in Foreign Missions

In 1850 foreign missions were practically confined to India and China, and in the Asiatic churches there were then seven thousand five hundred converts. In addition, missions were feebly prosecuted in some European countries. (An account of these missions will be given in the next chapter.) Since then the field has been much widened. Other Asiatic countries have been entered, notably Japan; a mission in Africa has been added, and latest of all one in the Philippines. In 1900 there were over one hundred thousand members in the missionary churches, and as many more in European Baptist churches that have been more or less aided by Americans. The income of the Missionary Union has, in the same period, doubled three times, while the number of supporters has doubled barely twice.

The increase in missionary zeal, in intelligent devotion to the work, and comprehension of its magnitude and promise, is little more than indicated by these figures. The best augury for the future of Baptist missions is the campaign of education that has been undertaken within the past decade, by which it is hoped to give all our people a knowledge of the needs of the heathen world, the work that is actually doing, and to train them in systematic giving.

73. Advance in Home Missions

The increase of this work may in part be measured by the fact that the income of the society has risen since 1850 from twenty-five thousand dollars to half a million dollars a year. In 1852 the church edifice department was established, at first with the object of making loans exclusively to churches in the West, but since 1881, gifts outright have been made in the larger number of cases. By the close of the century, over two thousand churches had been aided, about seventeen hundred of these within the past twenty years. Educational work among the freedmen has been a new form of work, begun since the Civil War. The eleven schools controlled by the society have buildings and equipment valued at over a million dollars, and productive endowment amounting to over two hundred and eighty-six thousand dollars. Missions have been established and are maintained among our various foreign-

born citizens, those especially flourishing being among the French of New England, the Germans, Scandinavians, Italians, and Spanish. This is one of the most fruitful and promising features of the society's work, and one of the most imperative needs of our times. These aliens can be made Americans most quickly and most thoroughly by the power of the gospel. A mission to Mexico was begun in 1870, which has had a fair degree of success, and promises to accomplish much more. The acquisition of Porto Rico and our intimate relations with Cuba opened new and interesting fields just as the century closed, which the twentieth century will see occupied and developed.

74. The Work of the Southern Convention

Directly after its organization the convention sent missionaries to Southern China, and Central and Northern China was entered later. A mission was at once begun in Liberia also, and in 1856 the Missionary Union turned over to the convention its mission there. Work in the Yoruba country was begun in 1872. A Japanese mission was begun in 1860, and missions have been established since 1879 in Brazil, Argentina, and Mexico, while Cuba has been entered yet more recently. In 1890 there were one thousand three hundred and thirty-eight members reported from all the mission stations, which increased in a single decade to five thousand three hundred and forty-seven. The receipts of the Foreign

Mission Board regularly increased up to 1890, when they reached one hundred and forty-nine thousand five hundred and eighty-four dollars; since then there has been a decided falling off every year (one hundred and nine thousand two hundred and sixty-seven dollars reported in 1900). The Home Mission Board reported contributions of sixteen thousand two hundred dollars in 1880, sixty-nine thousand three hundred and ninety-eight dollars in 1890, and sixty-one thousand two hundred dollars in 1900. Inasmuch as the work only began in 1850, and was not vigorously prosecuted before 1880, the ratio of increase in the missionary operations of the Southern churches shows an excess over that of the Northern societies.

75. The B. Y. P. U. A.

The great increase in young people's work that has marked the last three decades dates from the formation of the first society of Christian Endeavor in Portland, in 1881. From the Congregational church it rapidly spread to other denominations. There was a desire among many Baptists for a more distinctively denominational society, and considerable difference of opinion developed. At the instance of the American Baptist Publication Society a conference of friends of the work was held in Philadelphia, April 22, 1891, as a result of which a policy of union and comprehension was commended to the Baptist churches at large. Accordingly, at Chicago,

on July 8 of the same year, the Baptist Young People's Union of America was organized on a basis so broad that any society of young people in a Baptist church, or the young people of a Baptist church who have no organization, are entitled to all its privileges. The distinctive work of this organization is educational. In its organ, "Service," now issued by the Publication Society, are published every year three courses of study on the Bible, missions, and denominational teachings and history. These Christian Culture Courses are now pursued by many thousands of young Baptists, the number of students increasing every year, and several of the courses of study have been published in permanent book form. It is the hope and expectation that the coming generation of Baptists will be, as a result of this educational work, more intelligent, consistent, and loyal Baptists, and not less catholic Christians. Several other denominations have watched this work with growing interest, and are planning something of a similar nature for their own young people.

76. Baptist Women and Missions

The special work of Baptist women for missions has been a development of the last thirty years. In 1871 the women's Baptist foreign missionary societies were organized, one for the East, with headquarters at Boston; one for the West, with headquarters at Chicago. Both societies have sustained auxiliary relations with the Missionary Union—the

women nominating missionaries and designating funds, the Union appointing the missionaries and disbursing the funds. Similar relations to the Home Mission Society are sustained by the Women's Baptist Home Mission Society of the East, formed in 1877, with headquarters at Boston; but the like society for the West, formed the same year, and having its headquarters at Chicago, has from the first maintained a complete independence, making its own appointments and managing its own affairs. This last society maintains a missionary training school. It was prophesied that the formation of these separate societies for women would divide missionary interest and divert funds from the older societies. Experience shows that whatever may be accomplished in this direction finds ample compensation in the general increase of intelligent interest in missions, and the consequent growth of contributions to all causes. In 1908 the women's foreign missionary societies had in their employ over a hundred missionaries, and the home mission society twice as many. In that year Baptist women raised for missions, home and foreign, more than three hundred and eighty thousand dollars.

77. Progress in State Missions

During the last half-century enormous progress has been made in church extension and local missions through the organizations that have been perfected in every State. In the West many of these

co-operate with the Home Mission Society, in the South with the Southern Convention; but in many States they carry on a quite independent work. The aggregate of sums raised is immense, and the amount of work accomplished remarkable. There is no part of our denominational work that is more important or fruitful, though it receives less attention than the work of the national societies that are national in their scope.

78. The Northern Convention

The great development of the national societies raised many new problems; their work sometimes overlapped; machinery was duplicated at needless expense; the vastness of their enterprises made it difficult for the churches, whose servants they nominally were, to exercise any control over them; there was no concert in planning and expending. A sentiment rapidly grew in favor of consolidation of interests, and giving the churches more real control, through an organization like the old Triennial Convention. This resulted in the formation of the Northern Baptist Convention, at Washington in 1907, and which held its first meeting at Oklahoma City, in May, 1908. It is a strictly delegated body from the churches and Associations, and arrangements are now making to bring all our denominational societies into organic relations with this Convention. In the meantime (1909) the societies have voluntarily established

temporary relations with it, and a "budget" has been prepared, providing duly for the needs of each society; and the total amount has been apportioned through State conventions and Associations to every Baptist church. As this handbook is prepared during the first year, which is necessarily an experimental year, no more can be said than that the prospect of successfully working the plan is encouraging. If it proves to be workable, it will be the greatest step forward the denomination has ever taken.

Bibliography

The histories of Newman, Armitage, and Vedder, already mentioned, will supply much additional material. There are biographies of educational leaders: James Manning, Francis Wayland, Martin B. Anderson, Ezekiel G. Robinson, James P. Boyce, and John A. Broadus. Some of these are out of print, but all are to be found in libraries. Bitting, *Bible Societies and the Baptists* (A. B. P. S., 25c.) is excellent. For the rest, the annual reports of the national societies, and the *American Baptist Year Book* must be consulted. The Northern Baptist Convention has begun the publication of an annual report that will henceforth become invaluable.

The Quiz

Did all Baptists at first believe in education? What early institutions were established, and where? How did Brown University come to be

founded? What was its first name? In what sense is it a Baptist institution? When was Colgate University founded? How did it begin? How came the institutions at Rochester to be established? What was the origin of Columbian University? What is its name now? Were these early institutions endowed? How would you measure the growth of education in the last fifty years? How did controversies regarding the translation and circulation of the Bible begin? What was the result among Baptists? Why was the Saratoga Convention called? What did it accomplish and how? What has been the advance in foreign missions? How have home missions progressed? What can you say of its work among foreign populations? How has the work of the Southern Convention grown? How did the B. Y. P. U. A. come to be organized? What is its distinctive principle? What its distinctive work? What have Baptist women accomplished for missions? How important are State missions among Baptist enterprises? How did the Northern Convention come to be organized? What does it undertake to do? How far has it succeeded?

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CHAPTER VII

BAPTISTS IN EUROPE AND ASIA

79. Baptists in France

A mission in France was begun by American Baptists in 1832, and in 1835 the first church was formed in Paris, of six members. The government of Louis Philippe adopted persecuting measures, and it was made a penal offense for more than twenty people to meet for religious worship without the consent of the government. Every preacher or colporter was liable to arrest. The Revolution of 1848 ended these persecutions and gave a better opportunity for growth. The church in Paris, which had been scattered, was reorganized in 1850. The great need of the French Baptists has been and is a school for the training of their ministers. For a time (1879-1883) with the help of American teachers and supporters, it was attempted to establish such a school, but it was not put on a permanent basis. Eighteen churches are now included in the Franco-Swiss Association; and a recently organized French Baptist Union (1907) contains fourteen more; besides which are six unassociated churches established through the labors of English Baptists. In all, there are not quite twenty-five hundred mem-

bers in these churches. The adoption of the principle of religious liberty in France, in 1906, opened the door to a greater advance than has hitherto been made.

80. Baptists in Germany

In spite of the deep-seated prejudice in Germany against the name Baptist, dating from the excesses of some Anabaptists in the Reformation period, they have made more progress in this country than in any other. John Gerhardt Oncken, who was born in Oldenburg in 1800, spent some years in England, and in 1823 was sent to Germany as a missionary of the British Continental Society. He became convinced by study of the Scriptures that only believers were baptized in apostolic times, but had never heard of any denomination that held and practised this view. Learning that there were Baptists in America, and becoming acquainted with Professor Barnas Sears, of the Hamilton Seminary, who was then pursuing studies in Germany, Oncken and six other believers were baptized by Professor Sears in the river Elbe, near Hamburg, and constituted the Baptist church in Hamburg. The Triennial Convention appointed Oncken its missionary, and the Baptist cause made steady progress. There was bitter persecution at first; Oncken was several times imprisoned and fined, his household goods were seized and sold to pay costs, and he was forbidden to hold religious services which any but his own

household should attend. Members of the Baptist churches were fined if they refused to bring their infant children to the Lutheran churches to be baptized. After a time these persecutions ceased, but not till 1858 was the Hamburg church given legal recognition as a religious corporation.

81. Growth and Missions

In 1837 a church was established in Berlin, and soon Baptist churches were formed in most of the principal cities, and even in the smaller towns. They soon began to form themselves into Associations, and in 1849 four of these Associations organized the Triennial Conference, which has remained their general bond of union, known since 185_, as the German Baptist Union. A publication house was begun by Oncken in 1828 as a personal enterprise, but was later transferred to the churches, and is now established at Cassel in a fine building of its own, and by its Sunday-school and other literature greatly promotes Baptist progress. A theological school was begun at Hamburg in 1880, and in 1888, by the help of American Baptists, a commodious building was erected in a suburb of that city. The young men trained by this seminary compare most favorably, as preachers and pastors, with those sent out from any similar institutions. A genuine missionary spirit has marked the German Baptists from an early period of their history, and they have sent out missionaries into all the surrounding coun-

tries—Denmark, Finland, Poland, Holland, Switzerland, Russia, Hungary, Bulgaria, and have in addition established a flourishing mission in Africa. These once missionary churches, especially in Russia, Holland, and Denmark, have formed independent unions. In Germany proper there are not far from forty thousand Baptists, and probably as many more in these other countries where they began the first missions.

82. Baptists in Russia

The most interesting of these German missions is perhaps that begun by them in Southern Russia, in 1850, and also in the Baltic provinces, in both which regions the population is largely mixed with Russian Germans. At about this time the Stundist movement was beginning, which developed characteristics that made Stundists and Baptists close of kin, especially in that both accepted the Scriptures as the supreme authority in religion. There has been at times severe persecution, in spite of provisions in the Russian code that seemed to guarantee freedom of worship to all, even to Jews, Mohammedans, and heathen. But these laws were always construed to mean that nobody was to convert to another faith one born in the Greek Catholic Church, and so Baptists were treated as serious offenders. Thousands of them have been banished to Siberia, a whole church with its pastor in some cases. A new proclamation of religious liberty by Nicholas II, in 1903,

though somewhat ambiguous in its terms, has on the whole been interpreted by officials in favor of Baptists, who have enjoyed a much greater measure of liberty since that time. The visit of Baron Uxkuill to this country has given American Baptists a better knowledge of their Russian brethren and a deeper interest in their welfare, as well as a new hope of their progress.

83. Baptists in Sweden

In 1844 a Swedish sailor, Gustaf W. Schroeder, was baptized into the Mariners' Baptist Church, of New York. The following year he met Frederick O. Nilsson, another Swedish sailor, who had been converted ten years earlier and was then a colporter. Nilsson was led into fuller knowledge of the truth, and was baptized in August, 1847, by Oncken. In September of the following year he formed a Swedish Baptist church of five members, and thereafter preached in Sweden with vigor and success. A bitter persecution ended in his banishment, and with some of the converts he founded a settlement in Minnesota. Andreas Wiberg, a Lutheran minister, became a Baptist and took up the work, in which American Baptists now became interested. In 1861 Captain Schroeder returned to Sweden and built a meeting-house at Gothenburg. Mr. Nilsson had been permitted to return from banishment, and had become pastor of the church here; but both he and Captain Schroeder were

heavily fined for holding a religious service. The shame of this so reacted on its Lutheran instigators that the Baptists were no further molested. Gradually severities declined everywhere, and the persecutions ceased. A conference of the churches was formed in 1857, and in 1866 the Bethel Theological Seminary was established at Stockholm, for which a new building was completed in 1883. Swedish Baptists have been active in all Christian enterprises: the first Christians in Sweden to establish Sunday-schools, to form Christian Endeavor societies, to engage in missions beyond the boundaries of their own country. Among the countries where they established missions were Norway and Finland, and in each of these countries there were, in 1900, over two thousand Baptists. A large number of Swedish Baptists have emigrated to the United States.

84. Baptists in Denmark

Near the close of 1839 eleven were baptized by Mr. Oncken, and a church was formed at Copenhagen. Only the Lutheran faith was permitted in Denmark at that time, and the pastors of this and other Baptist churches were imprisoned. American Baptists intervened in their behalf, and the laws were gradually relaxed. It was not until 1850 that Danish Baptists began to feel secure, and in the meantime many had emigrated. Since then they have increased to the number of about four thou-

sand. They began to form Associations as early as 1849, and in 1887 withdrew from the German Baptist Union and organized a Danish Baptist Union. A mission has been established by them on the Congo in recent years. The missionary fervor of these European Baptist churches is one of the most striking facts in their history.

85. Baptists in Italy and Spain

The Southern Baptist Convention began a mission in Italy in 1870, and has since maintained a work there, with considerable success. There are now thirty churches, with nearly eight hundred members, and a theological school is maintained in connection with the mission at Rome. The English Baptists also maintain a mission in Italy, with about the same numerical strength; and the churches of this mission constitute the Baptist Union of Italy. The best of relations prevail between the two groups of workers, who have for the most part chosen different fields, though both have churches in some of the larger towns, like Rome and Florence. The American Baptist Publication Society began a mission in Rome in 1876, which after a few years was continued on an independent basis, but is no longer in existence.

A Baptist mission was begun in Spain in 1868, and succeeded in winning converts and establishing a few churches. The mission was abandoned after a time, and was almost extinct, but has revived in

the last two decades, and has a number of effective native preachers. The growth has been small, however, and the number of churches at the present time is but seven, the total membership little exceeding two hundred. Baptist prospects in Spain can hardly be called bright.

86. Baptists in Asia

The mission begun in Burma by the Judsons in 1813 resulted, after a time, in the gathering of churches of native Christians. The publication of the Bible in Burmese in 1840 greatly promoted missions among the Burmese. In 1847 work was begun among another people of the country—the Karens. There are now nearly sixty thousand native Christians in Burma. Several educational institutions have been established among them, including two theological seminaries, for Burmese and Karens. From this center the gospel has spread to other peoples, notably the Garos and Nagas of Assam, the Shans, Chins, and others.

A mission begun in India proper, in 1836, among the Telugus, was for many years unfruitful, and several times was nearly abandoned. It was however, continued and reenforced, and at length the reward of patience came. In the year 1878, nearly ten thousand converts were baptized, over two thousand on a single day (July 3), most of whom continued faithful. A high school established in 1880 has grown into a college. The churches or-

ganized the Telugu Baptist Convention in 1879, and there are now fifty-four thousand converts on this field.

Missions to the Chinese were begun in 1833 in Siam, and a few years later in China itself. At first the work was confined to the treaty ports, but of late years it has extended inland. Progress has been slower in this intensely conservative land, and only five thousand are yet gathered into Baptist churches, but a new era seems to be dawning in China and all workers are hopeful that a time of harvest is not far off.

Japan was entered in 1873, when a church was formed at Yokohama. The years 1884 and 1901 were seasons of great revival and progress. A theological seminary at Yokohama, established in 1884, is training a native ministry for the churches, in which there are now over two thousand members.

87. Baptists in Africa and the Philippines

The exploration of the Congo valley by Stanley, in 1877, led some English Baptists to establish a mission there, which they conducted successfully for some years, and then offered to the Missionary Union. It was accepted in 1886, and has been vigorously prosecuted. A remarkable revival and ingathering occurred at Banza Manteke in 1886, and the work has grown until there are more than five thousand members in the churches.

The acquisition of the Philippines by the United

States led to the beginning of missionary work there in 1900; and brief as the life of the mission is, there are already nearly three thousand members gathered into churches.

Taking into account all the churches in Europe, Asia, and Africa, that owe their existence to the initiative or the effective assistance of American Baptists, there are now more than a quarter of a million professed believers who may be counted the fruits of such missionary effort.

Bibliography

In addition to books already cited, the following are recommended: Wright, *Missionary Work of the Southern Baptist Convention* ($1.25); Merriam, *History of American Baptist Missions* ($1.25); Downie, *History of the Telugu Mission* ($1). These three are issued by the A. B. P. S. Carpenter, *Self-support in Bassein* (Boston, 1883) is unique in interest and value.

The Quiz

When was a Baptist mission begun in France? How did it progress? What is its great need still? Is the work promising? How was the first Baptist church formed in Germany? Were Baptists persecuted there? What is their present condition? Have they been a missionary people? When did missions begin in Russia? Is freedom of worship permitted Baptists there? Who was the first

Swedish Baptist? Name some of the early workers. Did the government favor Baptists? Are Swedish Baptists enterprising? When did Baptists get a foothold in Denmark? How were they treated there? How do you account for this uniform persecution of Baptists in Protestant countries? Describe the Baptist missions in Italy. Which is the most prosperous? What can you say of Baptists in Spain? How many Baptists in Burma? In India? In China? In Japan? What else is of interest in the history of these missions? How did our missions in Africa originate? Are they prosperous? How long have we had a mission in the Philippines? How many converts have been made? Do you consider this encouraging?

CHAPTER VIII

OTHER BAPTISTS IN THE UNITED STATES

Thus far we have traced the history of those Baptist churches that are associated in the support of our great missionary organizations, are members of the various Associations, and so in full fellowship with each other. For convenience these are sometimes called the "regular" Baptists. The other unassociated bodies of Baptists are sometimes called "irregular." The terms are not very happily chosen, but there are no others in use, and if it is understood that they are merely labels and do not imply any reproach they will do no harm.

88. The German Baptists

In full fellowship with "regular" Baptists, but for convenience having a separate organization are the churches composed of German Baptists. In 1839 Konrad Fleischmann, who had been converted and baptized in Germany, began missionary work in Newark, N. J., and gathered many churches. A little later, John Eschman, a young Swiss, was baptized in New York and became a missionary to his people, in the employ of the Home Mission Society. These two men had much to do with the

early success of the work among Germans. A German Baptist Conference was organized in Philadelphia, in 1851, and there are now seven such District Conferences, besides a General Conference that meets triennially. A German Baptist Publication Society was formed in 1866, and has its headquarters at Cleveland. Besides about thirty thousand members in the German Baptist churches at the present time, many have passed into the English churches, including some entire churches, and ultimately the whole body of German Baptists will be absorbed into the "regular" organizations.

89. The Negro Baptist Churches

Before the Civil War Negroes were members of many white Baptist churches in the South, as well as a few in the North. A tendency was rapidly manifest for their gathering into separate churches in both sections, and this has gone on until there are now even in the North few Negro members of white churches. The organization of their own Associations and other agencies for missionary work naturally followed. Some of these attempts have been short-lived and accompanied by controversial and other difficulties. Their National Baptist Convention, organized in 1880, has a Board of Home Missions, and one for Foreign Missions, located at Louisville, Ky., and an Educational Board and a Publishing Board, located at Nashville, Tenn. The Lott-Carey Baptist Convention was formed in 1897,

and is supported by a part of the Negro Baptist churches. The numerical progress of these Baptists has been rapid, but owing to the fact that a large part of their ministers are little educated, the churches have been less effectively built up in the faith. Their statistics are so ill kept and collected that it is not possible to give any trustworthy figures regarding their work.

90. Six-Principle Baptists

These are among the oldest Baptist churches in the United States, and in their origin were composed of English Baptists of the same name and faith. They have existed in Rhode Island from about 1639; some of the members of the church founded at Providence by Roger Williams were of that persuasion. From 1670 they have held a definite standing, and their yearly meeting in New England was the second organization of the kind to be formed. A second yearly meeting or Association was afterward formed in Pennsylvania, where it still exists, with a membership of five churches. In all, this body has but eighteen churches and not a thousand members.

91. Seventh-Day Baptists

These are of similar origin, the first church having been established at Newport, R. I., in 1671, by Stephen Mumford, who had been a Sabbatarian Baptist in England. A General Conference was

organized early in the present century, which has met triennially since 1846. They formed a foreign missionary society in 1842, and support a tract and publishing house. Their headquarters are at Alfred Center, N. Y. Here they maintain a college, while another is located at Milton, Wis. They have about ten thousand members. German immigrants, settling at what is now Germantown, Pa., in 1723, formed the first German Seventh-day Baptist church. The Seventh-day Baptists are strongest in New York, one-fourth of the churches and one-third of the members being found in that State.

92. The Free Baptists

In 1780 Benjamin Randall organized the first church of this order at New Durham, N. H. He had been converted under the preaching of Whitefield, and was at first a Congregationalist, but adopted Baptist views and joined a "regular" Baptist church. Before this he had begun to preach the gospel with much acceptance and power. In his preaching he declared that God was not willing that any should perish, that a full atonement had been made for the sins of all, and that every man might, if he would, come to Christ—such doctrine as every successful evangelist has preached. But the Baptists of his time and region were of the straitest sect of Calvinism and would have none of this theology. In a brief time Mr. Randall found himself practically disfellowshiped, though he was

never formally excluded by his church. In 1780 he was ordained by two Baptist ministers who shared his views, and the new denomination began. It rapidly extended in New England, and in 1841 the Free-communion Baptists of New York united with this body.

Before this, in 1827, a General Conference had been organized, which formerly met triennially, but of late years holds biennial meetings. The Freewill Baptist Foreign Mission Society was organized in 1833, and has a vigorous mission in India. A home mission society was formed in 1834, and an education society in 1840. The denomination sustains Hillsdale College, in Michigan; Bates College, in Maine; besides numerous schools of academic grade. It also has a publishing house, formerly located at Dover, N. H., but now at Boston, Mass. The official name of the body was changed some years ago to Free Baptists, though they are still usually called by the old and better-known name. Their numbers are now under ninety thousand. Negotiations for the union of the Free Baptists with the "regular" Baptists have been in progress for several years.

93. Separate and United Baptists

The churches bearing this name arose in connection with the Whitefield revivals; they were also known as Free-communion Baptists. In the Northern States they have been largely absorbed

by the Free Baptists, and in the South most of them reunited after a time with the " regular " Baptists. Two Associations in the South, which still retain the name Separate, are counted with the " regular " Baptists, but a single Association in Indiana still refuses any fellowship with the " regular " Baptist churches. There are twenty-four churches in this Association, having fewer than two thousand members.

When the " Separates " and " Old Lights " united in the South they assumed the name of United Baptists at first. For the most part this name was gradually dropped, and the United Baptists became simply Baptists and are reckoned with the " regulars." But in a number of States (Alabama, Arkansas, Kentucky, Missouri, Tennessee) there are still churches and Associations that retain the name United and hold aloof from all other organizations. In 1890 there were two hundred and four churches of this order and thirteen thousand two hundred and nine members. The terms of the union provided that the teaching of a general atonement should be no bar to communion, but most of the United Baptists are Calvinistic in theology. They hold that feet-washing should be practised by all believers.

94. Original Freewill Baptists

In 1729 a number of Baptist churches in North Carolina that held Arminian notions joined in an

Association. Some of these afterward became "regular," and the rest were popularly known as "Freewillers." This name was accepted after a time as a fitting one, and still later, to distinguish themselves from other bodies of like name, they called themselves Original Freewill Baptists. Their confession of faith is distinctly Arminian, not merely in asserting that Christ tasted death for every man, but that all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved. They also hold that God has not decreed the salvation or condemnation of any "out of respect or mere choice," but has appointed the godly unto life and the ungodly who die in sin unto death. They practise the washing of the saints' feet and the anointing of the sick with oil, as perpetual ordinances of the gospel. A plural eldership is also a feature of their churches. There are three annual Conferences, which have more power than the Association, since they can try and "silence" preachers and settle difficulties between the churches. They had in 1890, in the two Carolinas, one hundred and sixty-seven churches and eleven thousand eight hundred and sixty-four members.

95. Smaller Baptist Bodies

The Old Two-Seed-in-the-Spirit Predestinarian Baptists are said to owe their origin to the curious theology of Elder Daniel Parker, a Baptist minister who labored in the States of Tennessee and Illinois

from 1806 to 1836. Parker taught that part of Eve's offspring were the seed of God and elect to eternal life; part were the seed of Satan and foreordained to the kingdom of eternal darkness. By the divine decree all events whatever, from the creation to the final consummation, were foreordained, so that nothing can interfere with or change his plans. Many of these Baptists object to a paid ministry, and they agree with the Primitive Baptists in reprobation of all "modern institutions," including theological schools. They practise feet-washing. In 1890 they had over twelve thousand members, distributed through twenty-four States. They are strongest in Kentucky, Arkansas, and Texas.

In 1824 an Association called the Liberty was organized in Kentucky, composed of churches holding Arminian views, but practising strict communion. In 1830 they adopted the practice of open communion, and in 1845 so revised their articles of faith as to make them more unmistakably Arminian. Churches of this order were rapidly organized in the neighboring States, especially Indiana, Illinois, and Missouri, and everywhere bore the name of General Baptists. The connection of this body with those of the same name in England is shadowy, if not impossible to trace. In 1870 a General Association was formed that represents churches in seven Western and Southern States, with a membership of over twenty-one thousand.

The Baptist Church of Christ seems to have originated in Tennessee, where the oldest organizations were formed in 1808, and where more than half the membership is still found. From this center they have spread to six other States, and in 1890 had over eight thousand members. They are mildly Calvinistic and practise feet-washing.

96. The Dunkards

There are a number of other bodies that are virtually Baptists, though called by various names, since they accept the fundamental principle of believers' baptism. The most important of these is a body that calls itself simply "The Brethren," but is usually called Dunkards, sometimes Tunkers, and occasionally "German Baptists"; but they are not to be confounded with the regular German Baptists. The Dunkards originated in Schwartzenau, Germany, about 1708. To escape persecution they emigrated to Pennsylvania, where they settled in considerable numbers from 1719 to 1730, and have prospered greatly in numbers and wealth. They hold in the main the same doctrines as the "regular" Baptists, but add some peculiarities of practice, chief among which is trine immersion. The candidate kneels in the water, and is immersed forward at the naming of each person of the Trinity in the baptismal formula. They have an ordained ministry, but pay ministers no salary, regarding even the receiving of fees with great disfavor. They

oppose Sunday-schools and secret societies; practise feet-washing as a religious ordinance; interpreting literally the words of the apostle in 1 Cor. 16 : 20, they "greet one another with a holy kiss." They bore consistent testimony against slavery, and are now active advocates of total abstinence. They were for a time inclined to regard higher education as conforming to the world, but they have now several colleges and high schools in which co-education is practised. They still oppose the establishment of theological schools and seminaries, but some of their ministers are educated in other institutions. Owing to differences of various kinds, chiefly about matters of discipline, they have become broken into four separate bodies, one of which observes the seventh day.

97. The Church of God

The Winebrennerians, or "Church of God," owe their origin to the labors of Rev. John Winebrenner, who in the year 1820 was settled as pastor of the German Reformed Church at Harrisburg, Pa. A great revival of religion began among his people, and the work aroused much opposition in the church, which looked unfavorably upon such manifestations of abnormal excitement (as they viewed revivals). After five years of conflict, Mr. Winebrenner and his people separated from the German Reformed Church and formed an independent congregation. About this time similar revivals occurred in the

surrounding towns, and resulted in the organization of new churches. In the meantime, Mr. Winebrenner had been studying the Scriptures, and came to the conclusion that neither in doctrine nor in discipline did the German Reformed Church correspond to the apostolic model, which he now conceived to be independent churches, composed only of believers, and without any human creed or laws, the Scriptures alone being accepted as the rule of faith and practice, sufficient in themselves and capable of being understood by the ordinary Christian.

In October, 1830, a meeting was held at Harrisburg, at which a regular system of co-operation was adopted by the churches sympathizing with these views, and Mr. Winebrenner was elected speaker of the conference. This body now meets annually, and fourteen other Conferences or annual elderships have since been organized, besides a general eldership that meets triennially. The Church of God has an itinerant ministry, the appointments being made by the respective elderships; they practise feet-washing as a religious ordinance, recognize only immersion of believers as baptism, and hold that the Lord's Supper should be administered to Christians only, in a sitting posture, and always in the evening. The church has a publishing house at Harrisburg, an academy at Bosheyville, Pa., and a college at Findlay, Ohio. In 1890 they had over twenty-two thousand members, and were represented in fifteen States,

98. The River Brethren

A small denomination bearing this name is probably of Mennonite origin. They were first known in eastern Pennsylvania, near the Susquehanna River, about 1750; from their baptizing in that river they gained their name. They practise trine immersion and feet-washing; and in the doctrines of non-resistance and non-conformity to the world they resemble the Friends as well as the Mennonites. There are now three divisions of the River Brethren. In 1890 there were over three thousand members, and they have spread from Pennsylvania into eight other States.

99. Immersionists Who Are not Baptists

Several other bodies practise adult immersion, though they are not in all cases scrupulous about requiring evidence of regeneration. Among these are the Adventists, before described (see sec. 63). The Christadelphians have some affinity with Adventists, but reject the doctrine of the Trinity, though believing Christ to be the Son of God. They are a small body of about twelve hundred members. The Christians or Christian Connection originated about 1806, in several independent movements, and are very like the Disciples of Christ in doctrine and practice. They have no formal creed, but practise immersion of believers only; and while no one type of theology prevails among them, their teachers nearly all oppose Calvinism. Their polity is mainly

congregational, though they have annual conferences, composed of ministers and lay delegates which receive and ordain their preachers. A General Convention, meeting every four years, has charge of their missionary and educational work. In 1890 there were seventy-five Conferences and over ninety thousand members. The Social Brethren is a body that originated in Arkansas and Illinois about 1867, from Baptist and Methodist churches, and partakes of the peculiarities of both denominations. These Brethren reject infant baptism, but agree with the Methodists in permitting a candidate to choose between immersion, pouring, and sprinkling. It is said that immersion is chosen in the majority of cases. In 1890 they had not quite a thousand members and are not growing to any appreciable extent.

Bibliography

Professor Ramaker has published a history in German of the German Baptist churches (Cleveland, German Baptist Publication Society) and the reports of their General Conference are valuable. Stewart, *History of the Freewill Baptists* (Dover, N. H., 1862), and the *Centennial Record of Freewill Baptists* (Dover, 1880), give very satisfactory accounts of that denomination. Various tracts and leaflets may be obtained from the Seventh-day Baptist Publishing House about that denomination. Sketches of the history and doctrine of other bodies

mentioned may be found in Vol. I of the "American Church History Series" (Scribner's, $2).

The Quiz

What is meant by "regular" Baptists? Are others irregular? How did the German Baptist churches begin in America? What organizations have they? When did Negro Baptists form separate churches? How are they organized? Who are the Six-Principle Baptists? Where are they found? Are they numerous? How did the Seventh-day Baptists begin? Where are they most numerous? Who are the Free Baptists? How did they originate? What was their earlier name? Who are the Separate Baptists? Where are they mostly found? Have they any peculiar practices? What do the Original Freewill Baptists hold? Where are they most numerous? What are the Old Two-Seed-in-the-Spirit Baptists? What can you say of their beliefs and practices? How did the General Baptists arise? What is their relation to the English churches of the same name? What is the Baptist Church of Christ? Where did the Dunkards begin? What are their doctrines? How far are they Baptists? What is the alternate name of the Church of God? Where and when did it have its beginning? What are its doctrines? Who are the River Brethren? What denominations practise immersion that are not Baptists?

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